THE

BOOK OF WORSHIP.

PUBLISHED BY ORDER OF THE EVANGELICAL LUTHERAN GENERAL SYNOD IN NORTH AMERICA.

Oh come, let us worship: worship the Lord in the beauty of holiness.

If any man be a worshipper of God and doeth His will, him He heareth. BIBLE.

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PREFACE.

IN THE NAME OF THE

Father, and of the Son, and of the Holy Ghost.

THE different Committees appointed to prepare a Book of Worship for the Churches, in connection with the GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH OF NORTH AMERICA, have endeavored faithfully, and according to the best of their ability, to discharge the duties imposed upon them. The work is, as the title says, a "Book of Worship," to be used in public and private devotions; to be a guide both to the ministry and the laity, that all things may be done decently and in order, and that all may be worshippers, not merely in name, but also in truth. Divine worship cannot be performed by proxy; all should participate, all should sing, all should pray; the congregations should be both hearers and doers. This was, this ought always to be, the usage of the Lutheran Church.

The Book is not an original work; not a single form, not a single prayer, not even a response is found in it, that is not selected

from the elder Liturgies. An examination of the Book will show, too, that the forms are Churchly, Evangelical, brief, exceedingly simple, and easily followed. It is therefore to be hoped, that all our churches will adopt it, that we may be not only one people in name and doctrine, but also in forms and ceremonies; and that it may become the constant companion of every Evangelical Lutheran, both at home and abroad. For this purpose mainly have the Scriptural Lessons, the Passion of our Lord, the Penitential Psalms, the Creeds, the Catechism, the Confession, and the Prayers for Families and Individuals been added.

Let it be placed in the hands of the young, that they may learn to love and treasure it; and when old age comes, it will prove a source of comfort and consolation.

May the great Head of the Church, even the Lord Jesus Christ, bless it, and may through its humble instrumentality His saints be edified, His Church be built up, and His name be honored and glorified. Amen!

THE COMMITTEE.

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PART I.

THE LITURGY.

SECTION I.

THE ORDER OF DIVINE SERVICE FOR SUNDAYS AND FESTIVALS.

"For God is not the author of confusion, but of peace."—1 Cor. 14: 33.

"Let all things be done decently and in order."—1 Cor. 14: 40.

"Endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. 4: 3.

BOOK OF WORSHIP.

I.—The Order of Morning Service.

NOTE: *At the usual time of service the worshippers should proceed to their seats, offer up a silent prayer, and then quietly await the opening of the service.*

1. The Introit.

NOTE: *The congregation shall arise, and the Minister standing at the altar shall say one of the following Introits, after which the congregation shall say or sing the Gloria Patri; or the Introit may be said responsively by the Minister and the congregation; or both the Introit and Gloria Patri may be sung:*

1. In the name of the Father, the Son and the Holy Ghost: *or,*

2. Let us commence our religious exercises in the name of the Lord, who made the heavens and the earth; *or,*

3. The Lord be with you; *or,*

4. The Lord is in His holy temple, let all the earth keep silence before Him and worship Him; *or,*

5. The Lord is good to all and His tender mercies are over all His works; *or,*

6. Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer; *or,*

7. Thus saith the Lord, in all places, where I record my name, I will come unto thee,

and I will bless thee. Then let us draw nigh unto Him, that we may receive his blessing; *or*,

8. Praise the Lord, for He is good, and His mercy endureth forever. My heart is fixed, O God, my heart is fixed. I will sing and give praise to Thy name, O Most High; *or*,

9. *Psalm* 26.

Minister. I will wash mine hands in innocency:

Congregation. So will I compass Thine altar, O Lord.

M. That I may publish with the voice of thanksgiving,

C. And tell of all Thy wondrous works.

M. Lord I have loved the habitation of Thy house, *or*,

C. And the place where Thine honor dwelleth; *or*,

10. *Psalm* 100.

M. Make a joyful noise unto the Lord, all ye lands.

C. Serve the Lord with gladness: come before His presence with singing.

M. Know ye that the Lord He is God:

C. It is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.

M. Enter into His gates with thanksgiving, and into His courts with praise:

C. Be thankful unto Him, and bless His name.

M. For the Lord is good; His mercy is everlasting;

C. And His truth endureth to all generations, *or,*

11. *Psalm* 122.

M. I was glad when they said unto me, Let us go into the house of the Lord.

C. Our feet shall stand within Thy gates, O Jerusalem.

M. Pray for the peace of Jerusalem:

C. They shall prosper that love Thee.

M. Peace be within Thy walls,

C. And prosperity within Thy palaces.

The Gloria Patri.

NOTE: *To be always said or sung standing.*

Glory be to the Father and to the Son,
And to the Holy Ghost,
As it was in the beginning, is now and ever shall be,
World without end.
Amen.

NOTE: *On festival days the special Introit ought to be used instead of the general Introit.*

Then shall follow the Confession, the congregation joining audibly or silently with the minister.

2. THE CONFESSION OF SIN.

Dearly Beloved! The Holy Scriptures declare, that when the wicked man turneth away from his wickedness and doeth that which is lawful and right, he shall save his soul alive. The sacrifices of God are a broken and a contrite heart. To the Lord belongeth mercy and forgiveness, though we have sinned against Him. If we say that we have no sin, we deceive ourselves, and the truth is

not in us. But if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Let us therefore, devoutly kneeling, confess our sins unto God our heavenly Father, and humbly beseech him in the name of our Lord Jesus Christ to grant us forgiveness.

Almighty and most merciful Father, we confess that we have grievously and in various ways transgressed against Thee. We have followed too much the desires of our own hearts. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But enter Thou not, we beseech Thee, into judgment with us, for in Thy sight shall no man living be justified. With godly sorrow and sincere penitence we implore Thy forgiveness and favor through Thy dear Son, Jesus Christ. Have mercy, O Lord, upon us miserable offenders. And grant us grace that we may ever hereafter live a godly, righteous and sober life, to the glory of Thy holy name, through Jesus Christ our Mediator and Redeemer. Amen.

NOTE: *Then may the minister and the congregation say or sing, having arisen to their feet and standing:*

The Kyrie.

O God the Father in heaven, have mercy upon us!

O God the Son, Redeemer of the world, have mercy upon us!

O God the Holy Ghost, have mercy upon us, and grant us Thy peace!

NOTE: *Then may the minister say,*

Almighty God our heavenly Father hath

had mercy upon us, and hath given His only Son to die for our sins, and doth for His sake graciously pardon us; He also giveth unto all them that believe in His name the power to become His children, and promises to bestow upon them His Holy Spirit. Praise the Lord, praise ye the name of the Lord. Amen.

NOTE: *Then may the congregation say,*

Amen.

The congregation being seated, a hymn of praise, or the Gloria in Excelsis shall be sung.

The Gloria in Excelsis.

Glory be to God on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy, Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

NOTE: *Then shall be read the Scriptural lessons, either according to the Pericopee or otherwise selected. Then may the minister and congregation together recite the Apostles' Creed, all standing. The minister saying: Let us with the Church of our Lord confess our faith, and say:*

The Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, The Communion of Saints; The forgiveness of sins; The Resurrection of the body; And the life everlasting. Amen.

NOTE: *Instead of the Apostles' Creed, may be said the Nicene Creed.*

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And He shall come again with glory to judge both the quick and the dead, Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified. Who spake by the Prophets. And I believe in one holy Christian and Apostolic Church; I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead, and the Life of the world to come. Amen.

NOTE: *Instead of the Creed may be said the Decalogue.*

The Minister saying: Let us unite in repeating the Commandments of the Lord our God.

The Decalogue.

1. I am the Lord thy God—thou shalt have no other gods before me.

2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

4. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter,

nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it.

5. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

6. *Then shall the Minister offer the general prayer. One of the Liturgical prayers may be used.*

The congregation saying:
Amen.

NOTE: *On Festivals it is recommended that the prayer for the day be used.*

7. *Then shall be sung a suitable hymn, during which the Minister shall go into the pulpit, and the singing ended, he shall preach.*

8. *The sermon.*

9. *Then may the Minister and congregation say: The Lord's Prayer. An extempore prayer may be substituted.*

The Lord's Prayer.

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our

trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

10. *Then shall a hymn be sung.*

NOTE: *The Minister, either from the pulpit or standing at the altar shall pronounce:*

11. *Announcements.*
12. *The Benediction.*

BENEDICTIONS.

The Old Testament Benediction.

The Lord bless thee, and keep thee;
The Lord make His face to shine upon thee, and be gracious unto thee.
The Lord lift up His countenance upon thee, and give thee peace.
In the name of the Father, the Son and the Holy Ghost. Amen.

The New Testament Benediction.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all. Amen—*or*,
The peace of God, which passeth all understanding, keep your hearts and minds, through Jesus Christ, to eternal life. Amen.

II.—The Order of Evening Service.

NOTE: *If there be but one service on the Lord's Day, the Order of Morning Service ought to be used. But where in addition to the morning service, there is also an evening service, the following Order may be observed:*

1. *An Introit.*

2. *A Hymn.*
3. *The Scripture Lesson.*
4. *Prayer.*
5. *A Hymn.*
6. *The Sermon.*
7. *The Lord's Prayer or an extempore prayer.*
8. *A Hymn.*
9. *The Benediction.*

III.—General Prayers.

1.

Almighty, everlasting God and Father of our Lord Jesus Christ, Lord of heaven and earth, we devoutly beseech Thee, that Thou wouldst so guide and govern by Thy good Spirit Thy whole church universal, with all its teachers and servants, that it be preserved in the true doctrine of Thy holy word, here and everywhere, so that Thy kingdom be spread, the true faith awakened and strengthened, and love toward all mankind increased among us. We further pray Thee, Lord of lords, that Thou wouldst graciously look upon this our country, preserve its liberties, and constantly increase its temporal and spiritual blessings.

We beseech Thee to take into Thy favor and protection the President of the United States and all others in authority. Bestow upon them Thy blessing, and crown them with grace and favor, so that under their government we may lead a quiet and peaceable life in all godliness and honesty.

Especially do we beseech Thee let Thine eye be constantly upon this community, and graciously remember our congregation. Be

Thou, Almighty Protector of Thy Church, amongst us with Thy grace and assistance, take not Thy hand away from us, and give Thy Divine influence to whatsoever truly adds to our temporal and eternal welfare. Grant unto us holy courage, good counsel and proper works.

Into Thy gracious protection do we also commit our brethren of the faith wherever they may be. Be gracious unto them Lord our God and prosper the work of their hands. Defend them mightily from all dangers which may threaten them, and preserve them in the one true faith that they ever honor Thy name.

Graciously bless the education and instruction of our youth, that they may grow up in Thy fear, to the praise of Thy name. Especially bless all institutions of learning designed to qualify faithful laborers for Thy vineyard.

Advance every Christian occupation, employment and profession, and let every one engaged therein walk before Thee with a good conscience, and support himself in all honesty.

Graciously take into Thy protection the sick, the poor, the widow and the orphan, all infants and children, safely guide all those who travel by land and by water, in the way of their calling; have mercy upon all those who are in distress and those who suffer persecution for Thy name's sake. Comfort them, O God, with Thy favor, and finally redeem them according to Thy fatherly pleasure.

Give us fruitful seasons, defend from all hurtful tempests, scarcity, famine, war, conflagration, inundation and other calamities. Thus, faithful Father, remain with us until

our end, and let Thy Spirit never be taken away from us, that we may live in Thy fear, die in Thy grace, and at last obtain the end of our faith, even the salvation of our souls.

All this grant for the sake of Thy beloved Son Jesus Christ, and His precious blood, who with Thee and the Holy Ghost liveth and reigneth in equal majesty and glory, true God and man, blessed for ever. Amen.

2.

Glory and honor be unto Thee, the self-existent and infinite Jehovah, who art, and wast, and shalt be from eternity to eternity! Adoration and praise be unto Thee, the Omnipotent, All-wise, All-gracious Being, who fillest the heavens and the earth with Thy presence and Thy love!

Glory and honor be unto Thee, the Creator and Preserver of the Universe, the Father and the Friend of the sons of men! Thou hast formed us after Thine own image, made us intelligent, free and immortal spirits, and raised us to the dignity of Thy children and worshippers. Thou bestowest upon us, each returning day, invaluable mercies and blessings both for our bodies and our souls; and Thou art preparing us for holier and higher satisfactions in a better world.

Adoration and praise be unto Thee, the Father of compassion, the God of all consolation and grace in Christ Jesus our Lord! Thou hast pitied our sinful and wretched race, and given us a Redeemer who is able to save unto the uttermost. By the doctrines, the death, and the resurrection of Thy Son, Thou hast revealed to us Thy character and

will, conferred on us the strongest assurance and pledge of Thy mercy, enriched us with comfort under all our trials and distresses, encouraged and enabled us to prove faithful to duty, delivered us from the fear of death and of hell, and set before us the path of life and pleasures at Thy right hand for evermore.

Almighty God, how shall words express the grandeur of Thy majesty, and the magnitude and extent of Thy grace! We would bow down with the profoundest veneration, and worship Thee as the first, the best, the most perfect of all beings. We contemplate with amazement the immeasurable distance between Thee and us, Thy frail and guilty creatures; and rejoice, that, though Thou art infinitely exalted, Thou deignest to exercise such condescension and love towards us. To Thee all our homage, affection, and submission are due. To praise and adore Thee be our delightful and eternal employment, and that of all our brethren!

Merciful Parent of the human family, enable us to live under an habitual sense of the relation which we sustain toward Thee. May the recollection of Thy greatness ever inspire us with reverence, and the remembrance of Thy mercy lead us to consecrate our bodies and our souls as a living sacrifice unto Thee. May a cheerful and universal obedience ever prove our gratitude, and a patient submission to the afflictions we may encounter evince our trust. May we ever rejoice in Jesus Christ as the Captain of our salvation, open our hearts to all His discoveries and commandments, make them the only rule of our faith and practice, aim con-

tinually at an increasing resemblance of His Divine dispositions and virtues, and rely with immovable confidence upon the precious promises which He sealed with His blood. By the influence of His word and Spirit, may we pass with usefulness and comfort, through all the vicissitudes of this transitory state, and become qualified for an entrance into that world, where all His followers shall behold Him face to face.

These blessings, which we supplicate for ourselves, we beseech Thee, heavenly Father, to extend to the whole family of man. Increase the number of those who worship Thee in spirit and in truth. Multiply the triumphs of truth over error, of righteousness over iniquity, of a filial spirit of love over servile terrors and gloomy fears. In all the habitations of men, from the rising unto the going down of the sun, may the incense of acceptable praise and the pure offering of a virtuous life be presented unto Thee.

Endow all those who are appointed to rule over their fellow-men, with a superior measure of wisdom and benevolence; and inspire all instructors of youth and all teachers of religion with an ardent concern to promote the welfare of those with whom they are connected. Enlighten and direct Thy servants to whom the administration of our government is committed, and all who are empowered to enact and to execute our laws, in fulfilling their arduous and important duties. Grant that all the inhabitants of our land may lead a quiet and peaceable life in all godliness and honesty. Vouchsafe to preserve to us our civil and religious rights, to protect us from the horrors o war and other

public calamities, to bless us with healthy and fruitful seasons, and to prosper our agriculture, commerce and manufactures.

Have mercy, gracious God, upon all communities or individuals, who are oppressed by injustice and tyranny, who are flying from the sword of their enemies; who are suffering from the desolation of famine or pestilence; who are bowed down by sickness or poverty; or who are exposed to other evils and dangers. Prevent them, we pray Thee, from being overwhelmed by such visitations, and from sinking into despair. Raise up to them friends, and send them relief in their distresses, and cause the rough and thorny path of affliction to become to them the path to perfection and bliss. Let Thy consolations cheer and support, especially, our mourning and distressed brethren, who are united with this church, or for whom our prayers have been desired. Alleviate their pains, both of body and mind. Deliver them from all their sorrows, if this be agreeable to Thy holy will, or enable them to suffer with pious resignation and hope, and let them find by happy experience, that it was good for them to be afflicted.

Hear us we beseech Thee for the sake of Thy Son, our Lord and Saviour, to whom with Thyself and the Holy Ghost, be praise everlasting. Amen.

3.

Almighty and most merciful God, we desire to lift up our hearts unto Thee, the hearer of prayer, from whom alone cometh our help. We adore Thee as the great Pa-

rent of the Universe, from whom all things proceed, and on whom all creatures depend. Thou art worthy of all possible veneration, gratitude, and obedience. Thou art the blessed and only Potentate, the King of kings, and Lord of lords. Thou alone hast immortality, and art unchangeable in wisdom and holiness. Thy truth endureth to all generations; Thy mercy is from everlasting to everlasting upon them that fear Thee; and Thy righteousness unto children's children. We, Thine unworthy servants, would give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but, above all, for Thine inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ, for the means of grace, and for the hope of glory. And we beseech Thee to give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth Thy praise not only with our lips, but in our lives. Grant that we may devote ourselves to Thy service, and walk before Thee in holiness and righteousness all our days. Enable us to cherish and to exercise habitually every pious and virtuous affection; that we may enjoy the testimony of a good conscience and the hope of Thy favor, be sustained and comforted under the troubles of this life, and finally be received into Thine everlasting kingdom, through Thine infinite mercy in Jesus Christ our Saviour.

Thou hast directed us, Almighty God, to offer up our supplications for all our fellowmen. We humbly beseech Thee for all sorts

and conditions of men; that Thou wouldst be pleased to make Thy ways known unto them, the saving Gospel of Thy Son unto all nations; that idolatry, superstition, and vice may be banished from the earth; and that war, oppression, and injustice, may for ever cease. We pray that the Church of Jesus throughout the world may be so guided and governed by Thy good Spirit, that all who profess themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. We commend to Thy fatherly goodness all those who are afflicted or distressed in mind, body or estate; that it may please Thee to comfort and relieve them according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions.

We implore Thy heavenly blessing especially upon the land in which we live. Give success, we pray Thee, to the lawful and virtuous labors of its inhabitants; and provide the necessary supplies for all their wants. Behold with Thy favor the President of the United States, the Governor of this State, and all who are invested with legislative, judicial, or executive authority; and so replenish them with Thy grace that they may always incline to Thy will and walk in Thy way, and be enabled to promote and secure the national peace, liberty, safety and prosperity. Send down upon all ministers of the Gospel, and upon all congregations committed to their charge, the needful Spirit of Thy grace, that they may truly please Thee; and give such efficacy to the means of education with which Thou hast furnished us, that we may become

a wise and righteous people, whom Thou wilt delight to protect and favor.

Hear us, most merciful God, we beseech Thee, in these our supplications and intercessions, which we offer up unto Thee as disciples of Thy Son; and pardon and accept us, through Him, now and evermore. Amen.

4.

Lord, our God and Father, who art our salvation and peace for ever! Trusting in Thy great goodness, we have met together, to worship before Thee in godly fear. We venture to address Thee, though we are but dust and ashes. Thou hast said: Seek ye my face! Thy face, Lord, will we seek, and hold fast our confidence in the word of Thy grace and love. Lord, we love the habitation of Thy house, and the place where Thine honor dwelleth, where Thy people sing praise to Thy name, and show forth all Thy marvellous works.

Blessed be Thou, our God and Father, who hast revealed Thyself unto us as a God of love! The heavens declare Thy glory, and the firmament showeth Thy handiwork; all Thy works bear witness unto us of the wisdom and power of Thine eternal Godhead. And how full of grace hast Thou shown Thyself unto us sinful men, in Jesus Christ Thy Son! He is the brightness of Thy glory, and the express image of Thy person; He hath spoken unto us that which He knew, and testified what He had seen; through Him Thou hast taken away the punishment of our sins, and bestowed upon us the hope of eternal life. This is life eternal, to know Thee, the only

true God, and Jesus Christ, whom Thou hast sent.

To Thee, who art a faithful God, we will at all times, and this day anew, consecrate ourselves in body and soul, and offer Thee the willing sacrifice of our hearts. Take us as Thine, gracious Father! Sanctify us by Thy Spirit; animate us with renewed strength to do Thy will; refresh us with the rich consolations of the Gospel, and fill our souls with that peace which passeth all understanding.

O God, our Saviour! who wilt have all men to be saved, we pray Thee richly to bless, on this day, the preaching and hearing of Thy precious word, and to produce in the hearts of men, through Thy Holy Spirit, that faith which saves the soul. Strengthen, establish, and revive believers, through Thy power, and by shedding abroad Thy love in their hearts. Enlighten those who yet walk in darkness, still loving the world, and serving sin; deliver them from their bondage and reconcile them unto Thyself, that none may come short of eternal life.

Holy Father! we pray Thee to bless, in their temporal interests also, our fellow-Christians and all our fellow-men throughout the earth. Especially continue to be gracious to our land and all its inhabitants. Be with our rulers; inspire them with wise purposes, salutary counsels and right principles, that they may be unto us a perpetual blessing; that under their protection we may lead a quiet and peaceable life, in all godliness and honesty. Grant that all citizens may discharge with fidelity the duties of their several stations and callings, and at all times,

do that which is right in Thy sight. Bless all parents in their important duties; grant that every habitation may be an abode of peace, and a nursery, whence may proceed men who shall love and fear Thee. Give success to every good and useful undertaking, and grant Thy blessing, that our fields may never cease to yield fruitful harvests. Have mercy on all that are afflicted, forsaken, and destitute. Comfort those that mourn, provide for the widow and the orphan, send relief to the sick, and graciously visit the dying with Thy grace, and prepare them for the solemnities of judgment.

Gracious and merciful God, cast us not away from Thy presence! Let the words of our mouths come before Thee, and the meditations of our hearts be acceptable in Thy sight! Do us good continually while we live on earth, and help us, according to Thy fatherly goodness and faithfulness, to attain unto eternal life and happiness, through Jesus Christ, our Lord. Amen.

IV.—Festivals.

NOTE: *The services are to be conducted as on the Lord's day, except that the Introit, Scripture Lessons and Prayer for the day ought to be used.*

1. ADVENT.

Introit.

NOTE: *To be used with or without responses.*

Minister. Hosanna to the Son of David:

Congregation. Blessed is he that cometh in the name of the Lord.

M. Rejoice greatly, thou daughter of Zion;
C. Shout, O daughter of Jerusalem:
M. Behold, Thy King cometh unto thee:
C. He is just, and having salvation.
Glory be to the Father and to the Son,
And to the Holy Ghost,
As it was in the beginning, is now and ever shall be,
World without end.
Amen.

Prayer.

O Lord Jesus Christ, Thou King of glory and Lord of lords; Thou Son of the living God and David's branch. We praise Thee our Lord, that Thou permittest us again to celebrate Thy advent. Thou didst enter into Jerusalem, but Thine own did not receive Thee, therefore didst Thou turn unto us poor Gentiles with Thy holy word and sacraments. O Lord Jesus, who art the true God and eternal life, quicken our souls with Thy word, Thy Spirit, Thy body and blood. O our Lord, who hast redeemed us, reveal Thyself now to Thy beloved Church, which Thou hast purchased with Thy blood. Come with Thy gracious presence, that we may rejoice in Thee. Come with Thy love, Thy humility, and Thy obedience, and let Thy lowliness become our glory. Come and govern us, that we may follow Thee. Enter into the hearts of Thy people, Lord Jesus, and bless them, for they are the flock of Thine heritage. Pardon our sins, and put not Thy servants away in anger, for Thou art merciful. Clothe us with the garment of salvation, cover us with the robe of righteousness. Bestow upon us the riches of the glory of Thine inherit-

ance, for Thou becamest poor for our sake, that we through Thy poverty might be rich. O Lord establish Thy Church in the faith. Take up Thine abode and reign in the hearts of our baptized children. Lead sinners unto repentance, guard Thy saints, strengthen the ministers of Thy Church, that with all boldness they may speak Thy word, press onward victoriously, and be crowned with blessings. Bless the magistracy of our land, and cause all who exercise authority to become protectors and guardians of Thy Church; that Thy kingdom may come. Enable us at all times to honor and glorify Thee with our earthly goods. Give unto us the rich bounties of Thy grace, that we may flourish as green palm trees beneath Thy cross, that we may set our affections on things that are above, that we may receive Thee joyfully and serve Thee with pure hearts, until we enter with Thee in the eternal and heavenly Jerusalem, and join in the song of praise and adoration in glory. Amen. In Thy name Lord Jesus. Amen!

2. Christmas.

Introit.

Note: *To be used with or without responses.*

Minister. Blessed be the Lord God of Israel;

Congregation. For He hath visited and redeemed His people,

M. And hath raised up a horn of salvation for us

C. In the house of His servant David;

M. As He spake by the mouth of His holy prophets,

C. Which have been since the world began:
M. That we should be saved from our enemies,
C. And from the hand of all that hate us.
Glory be to the Father and to the Son,
And to the Holy Ghost,
As it was in the beginning, is now and ever shall be.
Amen.

Prayer.

O God, the Creator, Benefactor, and Father of mankind! Thou art worthy of universal and everlasting adoration. Thou art the perfection of all excellency, and the source of all happiness. All Thy works praise Thee, and all Thy saints bless Thy name.

We would come before Thee, O Lord, to acknowledge with reverence and gratitude, that the whole creation is full of Thy goodness, that every part of our lives has been marked by Thine indulgence, and that day after day Thou art multiplying fresh favors upon us. But especially would we thank Thee for those unspeakable mysteries of wisdom and benevolence, of which we are reminded this festive day. Herein is love: not that we had loved Thee, O God, but that Thou didst so love us, as to send Thy Son to be the propitiation for our sins.

Adoration and praise be given to Thee, that when darkness had overspread the earth, and gross darkness the people, when superstition and idolatry prevailed, and when error and vice seemed to triumph over truth and righteousness, Thou didst graciously interpose in behalf of Thy degenerate offspring, and raise up for them a Saviour, able to help and

mighty to deliver. Adoration and praise be given to Thee, that, through His mediation and Gospel, light, and pardon, and power, and peace, and everlasting felicity are offered, in Thy name, to the rebellious children of men. Adoration and praise be given to Thee, that the divinity of His mission and character has been established by the most decisive evidence, and that none who trust in Him shall ever be confounded. O, who can express the greatness of Thy compassion, or sufficiently admire Thy wonderful arrangements for our redemption and happiness!

God of mercy, let it please Thee to add grace to grace. Help us to contemplate the matchless event we are commemorating, with all those affections which its importance demands. Pour out Thyself into our hearts that gratitude to Thee and to Thy blessed Son, which shall prompt the most ardent devotion to Thy service, and render our whole existence one continued song of thanksgiving. Assist us to form right conceptions of the design of the Messiah's advent. Convince us of our own need of this astonishing dispensation of mercy. Awaken us to avail ourselves with alacrity and zeal of the assistance which it imparts, and to obtain the happiness to which it is intended to conduct us. While with gladness of heart we exclaim, "Blessed is He that cometh in the name of the Lord," may we receive His Gospel with lively faith; learn of Him as the great prophet of God; bow down to His authority as the Head over all things to the Church; depend on Him as the Captain of salvation; follow Him as our leader to the skies; and rely with implicit confidence upon His promises. May it be

our great concern to grow continually in the knowledge of His holy Gospel, to be redeemed through Him from all corruption and iniquity, to glorify His name by our walk and conversation, to advocate His cause and advance His kingdom, to realize the fulness of consolation and hope found in His word. And may we be enabled under all the changes and trials of life, in some good degree to comprehend the breadth and length, and depth and height of that love of God and Christ, which passeth knowledge.

Parent of all compassion, who didst send Thine only begotten Son, to be a light to lighten the Gentiles and the glory of Thy people Israel; grant, we beseech Thee, that the good tidings of great joy, in which we exult this day may be communicated to every tribe of Adam's race; and that all our fellowmen may say with exultation, Unto us this Child is born, unto us this Son is given! Under the reign of the Prince of peace, may the righteous flourish, and harmony and concord universally prevail. May all who profess themselves Christians arise and shine, since the glory of the Lord is risen upon them. And may they be taught to say in sincerity and truth, "If God so loved us, we ought also to love one another."

O Thou, who art abundant in goodness and pity, accept our petitions for the relief of the sorrowful and unhappy. Looking up to Thy throne this day, may they be ransomed from every foe and every fear. Bind up the broken-hearted, and proclaim liberty to the captives. Give to them that mourn beauty for ashes, and the garment of praise for the spirit of heaviness. And assist all the con-

trite to cast away their burdens, and with the spirit of adoption in their souls to cry, Abba, Father.

We offer up these our sacrifices, O God, in the name and as the disciples of Thy beloved Son, through whom we have boldness to draw near to Thy throne. And we pray, that at His second appearance in glorious majesty to judge the world, we, with all His redeemed, may be received into Thy blissful presence, and sing the triumphs of Thy grace for ever and ever. Amen.

3. New Year.

Introit.

Note: *To be used with or without responses.*

Minister. The Lord be with you;
Congregation. And with thy spirit.
M. Lift up your hearts.
C. We lift them up unto the Lord.
Glory be to the Father, and to the Son,
And to the Holy Ghost,
As it was in the beginning, is now and ever shall be,
World without end
Amen.

Prayer.

Almighty and gracious God our Father, another portion of our earthly pilgrimage has passed away, and in Thy name we this day enter upon a new year. O Lord, how great is Thy goodness to usward, who on account of our sins have deserved nothing

from Thee but tribulation and anguish. We would have miserably perished in sorrow and trouble, in calamity and despair like many others, if Thy paternal care and Thy merciful protection had not delivered and kept us. We, therefore, render to Thee with grateful hearts, praise, honor, glory and thanks. Forgive us all our sins and transgressions. Begin this new year by blessing us anew. Renew Thy paternal love and faithfulness toward us. Continue to us the possession of Thy word in its purity. Build up churches and schools. Enlighten all teachers and preachers. Strengthen all rulers and magistrates. Bless all heads of families. Govern all children and servants. Save us from war and commotion. Turn aside from us pestilence and famine. Give us fruitful seasons. Crown the year with Thy blessings. Give peace to our land, joy to our hearts, health to our bodies, and finally have compassion on all men. O Lord Jesus, Thou ever blessed Saviour, be Thou also praised for the great and numberless benefits, Thou art bestowing on us poor sinners. Abide with us. May we now and always continue the objects of Thy redeeming love, and let Thy meritorious sacrifices and death be our comfort in life and death. O God the Holy Ghost, infinite praise and glory be to Thee, for the assistance, the help and the comforting guidance which we hitherto have experienced from Thee. Guide us still by Thy grace, that we may walk holy and unblameably, carry regenerated hearts into this new year; and lay aside our old sins with the old year, that we may henceforth walk in newness of life and at last obtain an eternal crown

of rejoicing. And to Thee with the Father and the Son, united in one Godhead be all the praise, the honor and the glory, for ever. Amen.

4. Beginning of the Passion-Week.

Introit.

Note: *To be used with or without responses.*

Minister. Out of the depths have I cried unto Thee, O Lord.

Congregation. Lord, hear my voice, let Thine ears be attentive to the voice of my supplications.

M. If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand?

C. But there is forgiveness with Thee, that Thou mayest be feared.

M. I wait for the Lord, my soul doth wait, and in His word do I hope.

C. My soul waiteth for the Lord, more than they that watch for the morning.

M. Let Israel hope in the Lord:

C. For with the Lord there is mercy, and with Him is plenteous redemption.

Glory be to the Father and to the Son,
And to the Holy Ghost,
As it was in the beginning, is now and ever shall be,
World without end.
Amen.

Prayer.

O God, our gracious and Merciful Father! We have once more met to unite with heart-felt emotion, in contemplating that gracious

plan, by which, through the death of Thy Son, Thou hast established an eternal propitiation for our sins, and not for ours only, but also for the sins of the whole world. For verily, Thou hast looked upon our deep distress, and visited us with Thy tender mercy.

O Lord, Thou hast commended Thy love toward us, in that, while we were yet sinners, Christ died for us. Enable us truly to say: We know and believe the love that God hath to us. God is for us, who then, can be against us? Thou hast remembered and performed to us all Thy blessed promises. What gift canst Thou deny to those, for whom, through Thy mercy the Lord Jesus Christ hath tasted death? He who spared not His own Son, but gave Him up for us all, how shall He not, with Him also, freely give us all things? Our souls shall bless Thee, O Lord, and all that is within us shall bless Thy holy name. Thanks, and everlasting praise be to Thee, Lord Jesus, Thou Friend and Redeemer of our souls! For the joy that was set before Thee, Thou didst, for our sakes, endure the cross, despising the shame. That we might again be numbered among the children of God, Thou, who art the eternal Son of God, wast willing to be numbered among the transgressors. That we, who were poor, might be made rich, Thou wast pleased to lay aside Thy glory, and to be found in fashion as a man. To procure peace and consolation for our guilty souls, Thy soul was sorrowful even unto death. To burst the bonds of sin with which we were bound, Thou didst appear in bonds at the judgment bar of the wicked. To deliver us from the sting of death, Thou wast led, as a lamb, to

the slaughter, and openedst not Thy mouth; and for us Thy head was bowed in death. Holy Sufferer, our Divine Mediator, how great is that love wherewith Thou lovedst us! What shall we offer Thee in return for Thy love, seeing Thou hast loved us unto death, even the death of the cross!

Lord Jesus, who art the Mediator between God and man! It is our heart's desire to be eternally grateful to Thee for Thy sufferings, which are the source of our joy. Forbid that any of us should come short of that life, which Thou hast purchased for us by the bitter agony of Thy death. Grant us the full assurance of faith, that we may build all our comfort and peace, all our confidence and hope, on Thee alone, whose atoning merits are the only ground that can firmly hold the anchor of our soul for ever. Grant us also Thy Holy Spirit, that the contemplation of Thy sufferings and death may more and more effectually lead us to true repentance, and make us daily more faithful in following after Thee. O Lord, we pray, that all who profess to ground their hopes on Thy death, may experience its power, and enjoy in the sanctification of their souls, an evidence that they have found peace with Thee. May those who preach in Thy name make the word of the cross their highest wisdom, and their constant theme. May those who are still serving sin be deeply affected in contemplating the sufferings which Thou hast endured for them on the cross; and enable those who mourn under the burden of their sins, to cast their sorrows with believing hearts on Thee. Whoever angry passions rage, may the consideration of Thy dying love lead to recon-

ciliation and peace. When the world persecutes us, clothe us with Thy gentleness and forbearance. When trouble and sorrow weigh us down, may we learn, at Thy cross, to bear with patience and with steadfast hope. And when our last hour shall come, may Thy death be our victory.

Exalted Mediator, our faithful Saviour and Redeemer! O Lord Jesus, thou Son of God, give us Thy peace. Amen.

5. Good Friday.

Introit.

Note: *To be used with or without responses.*

Minister. Behold the Lamb of God,

Congregation. Which taketh away the sin of the world.

M. Surely He hath borne our griefs,

C. And carried our sorrows.

M. He was wounded for our transgressions;

C. He was bruised for our iniquities.

M. All we like sheep have gone astray,

C. And the Lord hath laid on Him the iniquity of us all.

Note: *The Gloria Patri is not to be used on this day.*

Prayer.

Holy and gracious God! who condemnest sin, but yet hath pity on sinners! we worship Thee in the deepest reverence. Heavy is the load of that sin, which weighs us down; mighty to impel us to evil is that corruption which dwelleth in us; great is the misery to which we have brought ourselves; and dark the night which awaits us in eternity. How can we find peace and deliver-

ance, save by faith in Thy grace, which hath accomplished an atonement for us through Christ.

We must despair in our sins, except Thou bestow upon us Thy free grace. Have mercy upon us, and grant that through the blood of Thy Son, every penitent heart may find peace.

We cannot overcome the evil that is in us, except Thou strengthen us. Have mercy upon us, and let us so experience the power of Christ's death, that henceforth, crucified with Him, we may not serve sin, but live unto Him who died for us.

In our misery there is none to help us, except Thou stretch forth Thine hand and raise us up. Have mercy upon us, and grant that, in every sorrow of this life, we may be comforted by fixing our thoughts upon our suffering Redeemer.

We must be eternally lost, if there be none to intercede for us at the judgment bar. Have mercy upon us, and graciously hear our Advocate, Jesus Christ the Righteous, who, seated at Thy right hand, maketh intercession for us.

Lord Jesus, Thou Lamb of God, who takest away the sins of the world, be Thou our Advocate.

By Thy love unto death, even the death of the cross;

By the terrors that encompassed Thy soul;

By the sufferings which Thou didst endure in Thy body;

By the bitter agony of Thy death;

Have mercy upon us, O Lord Jesus.

When the stings of conscience fill us with anguish; when, accused by our own thoughts,

our hearts condemn us; do Thou have pity upon us, and speak peace unto our souls.

In every time of temptation, when sinful desires would prevail, and we are in danger of falling away from Thee, do Thou strengthen us, that sin may not triumph over us.

When we are afflicted, and made to drink the cup of sorrows, do Thou comfort us, and enable us to derive encouragement from contemplating Thy meek and patient suffering on the cross.

When we are in the agony of death, and fears beset our soul, and flesh and heart fail, be Thou near to sustain and strengthen us in that last conflict.

When Thou shalt come to judge the world, and we stand before Thee to receive our sentence, do Thou, Lord Jesus, be gracious unto us! Preserve us from everlasting torments, O Thou Redeemer of our souls!

Hear us, O Lord! Grant, O Thou Mediator between God and man, who hast accomplished the work of reconciliation, that none of us may forfeit the blessings purchased for us by Thy bitter sufferings and death, but that they may redound to the eternal salvation of us all! Amen.

6. Easter.

Introit.

Note: *To be used with or without responses.*

Minister. The Lord is risen, and hath appeared unto Simon.

Congregation. The Lord is risen indeed.

M. Why seek ye the living among the dead?

C. He is not here, He is risen;

M. Thou hast crowned Him with glory and honor; Hallelujah!

C. Thou madest Him to have dominion over the works of Thy hand. Hallelujah!

Glory be to the Father, and to the Son,
And to the Holy Ghost;
As it was in the beginning, is now, and ever shall be,
World without end.
Amen.

Prayer.

Glory and honor be unto Thee, O Lord, our God, who art, and wast, and shalt be from everlasting to everlasting. Adoration and praise be unto Thee, the God of our Lord Jesus Christ, the Father of glory, who hath made this day for us, that we might rejoice and be glad in it. Adoration and praise be unto Thee, that Thy beloved Son was manifested in the flesh, that He might take away sin by the willing sacrifice of Himself on the cross, bring life and immortality to light, and open the kingdom of heaven to all who believe in His name. Adoration and praise be unto Thee, who art so wonderful in counsel and excellent in working. Thou hast not left His soul in hell, neither suffered Thy Holy One to see corruption. Thou hast made known to Him the ways of life, that through sufferings He should enter into His glory. Thou hast loosed for Him the pains of death, and made Him full of joy with Thy countenance. Glory be to Thee, that by the resurrection of Jesus His innocence is vindicated, His claims approved; that instead of the crown of thorns He now wears a crown of

glory; that He reigns for ever at Thy right hand; that He is appointed to lead His followers unto living fountains of water; and that where He is, they shall be with Him in blessedness everlasting.

Most merciful God, forgive we beseech Thee the errors and transgressions by which we have made ourselves unworthy of such unspeakable condescension and mercy. Enlighten the eyes of our understanding, that we may know what is the hope of our calling, and help our infirmities, that we may rejoice with our whole heart in His glorious Gospel. Whilst we praise Thee, that Jesus was delivered for our offences and raised again for our justification, O quicken us together with Him, that we may walk in newness of life; dead indeed unto sin, but alive unto Thee. Whilst we rejoice in that lively hope to which Thou hast begotten us again according to Thine abundant mercy by the resurrection of Jesus Christ from the dead, the hope of an inheritance incorruptible, undefiled, and that fadeth not away,—may we purify ourselves, even as He is pure, seek those things which are above, and lay up treasures in heaven. Amidst the temptations and discouragements we shall experience, may we be steadfast and immovable, always abounding in the work of the Lord; forasmuch as we know, that our labor is not in vain in the Lord. Whatever comforts Thou shalt send us, may they be heightened by the reflection, that they are a foretaste of yet greater and more enduring joys. In all the afflictions of life, and in the decay of nature, may we be well enabled to realize with humble and holy confidence, that our Redeemer liveth. When we are called

to mourn over the loss of dear and valued friends, may we be cheered by the thought, that God will bring with him those who sleep in Jesus. And when we ourselves shall depart this life, may we be enabled to say: O death where is thy sting? O grave where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

Now unto Thee who art able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen.

7. Ascension.

Introit.

Note: *To be used with or without responses.*

Minister. Ye men of Galilee, why stand ye gazing up into heaven?

Congregation. Hallelujah!

M. He shall so come in like manner as ye have seen Him go into heaven.

C. Hallelujah!

M. O clap your hands, all ye people,

C. Shout unto God with the voice of triumph.

Glory be to the Father, and to the Son,
And to the Holy Ghost,
As it was in the beginning, is now and ever shall be,
World without end.
Amen.

Prayer.

O Lord Jesus Christ, eternal Son of God, Saviour of the world, the King of heaven

and of earth, the mighty Conqueror of all our enemies! when Thou hadst by Thy sufferings and death accomplished the great work of redemption, Thou didst arise from the dead, show Thyself alive to Thy disciples, give them commandments and bless them, and then ascend up into heaven; Thou hast led captivity captive, and given gifts unto men, Thou hast spoiled principalities and powers and made a show of them openly, triumphing over them by Thy cross. All power is given unto Thee in heaven and in earth. Thou art seated at the right hand of God the Father, and art exalted above every name that is named, not only in this world, but also in that which is to come. All things are put under Thy feet, and Thou art the head over all things to the Church. The hand-writing of ordinances that was against us has been blotted out, the sentence of condemnation removed, all our guilt cancelled with Thy precious blood, and our enemies, death and the devil, have now no more dominion over us. For this Thy glorious and mighty victory, we render unto Thee most hearty thanks; we praise Thee, we worship Thee, and humbly beseech Thee as our everlasting High Priest to intercede for us poor sinners with Thy heavenly Father, that we, being delivered from all guilt and pain through the merits of Thy sufferings and death, may escape the just wrath of God and the punishment of the world to come.

We are also the children of God the Father, for Thou hast said, I ascend unto my Father and your Father, and to my God and your God. Give us Thy Holy Spirit, the Spirit of truth, the blessed Comforter, to

teach, to lead, to comfort and to strengthen us, that we may evermore hold fast Thy saving word, and not be carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

And as Thou, O blessed Lord, art not far off, but always nigh unto us, ruling over us as our everlasting heavenly King, we most heartily pray Thee to protect, with Thine Almighty hand Thy people, whom Thou hast so gloriously redeemed, as Thy heritage, from Satan and all our enemies. Leave us not comfortless, but abide with us even unto the end of the world, and graciously continue to us Thy word and the right use of Thy holy sacraments; send forth faithful laborers into Thy harvest, endue all Thy ministers with the power of Thy Holy Spirit and bless their labors, to the end that sinners may be converted unto Thee, and many souls gathered into Thine everlasting kingdom. O Lord Jesus Christ, Son of the Highest, by the offering up of Thy body and blood, Thou hast given us a sure pledge, that after this life we also shall come to the joy and felicity of everlasting life; grant, that we may be encouraged by Thy triumphant ascension to turn away our hearts and eyes from the perishable things of this world, and to seek those things which are above. Give us the wings of the morning, that we may flee unto Thee. When shall we be permitted to see Thy face, and to ascend with Thee to Thy Father and to our Father, to Thy God and to our God? May Thy good Spirit, the pledge and seal of our inheritance, cry within us: Come, Lord Jesus. Come quickly, Lord

Jesus, our Comforter. Hear our prayers and receive us, Saviour, to Thee. Amen.

8. Pentecost, or Whitsunday.

Introit.

Note: *To be used with or without responses.*

Minister. The whole earth is full of the Spirit of the Lord.

Congregation. Hallelujah!

M. I will pour water upon him that is thirsty;

C. And floods upon the dry ground.

M. I will pour my Spirit upon thy seed;

C. And my blessing upon thine offspring.

M. God is the Lord, which has showed us light;

C. Bind the sacrifice with cords, even unto the horns of the altar.

Glory be to the Father, and to the Son,
And to the Holy Ghost,
As it was in the beginning, is now and ever shall be,
World without end.
Amen.

Prayer.

Eternal God! With heartfelt emotion we worship before Thy glorious majesty. With thanksgiving and joy we adore Thee as the first and eternal cause of all things; as the only and everlasting source of all light and life, of all power and happiness. On this solemn festival we bless and praise Thee, especially for the glorious accomplishment of Thy counsel concerning the salvation of mankind. We give thanks to Thee with our whole heart, that when Christ our Saviour

had returned to Thee, Thou didst visit Thy people with new mercies, and establish by the outpouring of Thy Holy Spirit the Church of Thy Son upon earth. Father of our Lord Jesus Christ, be Thou exalted in the congregation of Thy people, that Thou hast bestowed this inestimable gift upon sinful men. With grateful hearts we cherish the memory of that blessed morn, on which, through the gifts and powers of Thy Spirit, Thou didst enlighten and sanctify the first friends of the Saviour, and ordain them to be heralds of peace, and witnesses for the truth. May all who name the name of Christ, unite with joy to praise Thee, for Thy kingdom cannot be moved. Thy Son hath declared unto us: If ye, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give His Holy Spirit to them that ask Him. Trusting in this assurance, we beseech Thee, in the name of Jesus, send Him unto us from Thy high and holy place, and with Him grant us all things that pertain to life and godliness, that so we may be more and more enlightened and be completely delivered from the bondage of corruption, into the glorious liberty of the children of God. O Holy Spirit, vouchsafe unto us Thy presence, and on this solemn day, bestow Thy gifts upon us in abundant measure. Enlighten and inspire with holy zeal, the hearts of all, as Thou didst on the day of Pentecost, our first-born brethren at Jerusalem. Thou Spirit of light! Illumine our hearts, that we may attain to a saving knowledge of Jesus Christ. Glorify Him in us, that we may abide in Him. Thou Spirit of life,

awaken to the life that is of God, all who are spiritually dead; and quicken more and more, all who have been brought from death to life. Thou Spirit of power and grace, help our infirmities when we engage in prayer, when there is need of watchfulness, when spiritual adversaries assail us. Be our shield when temptation is near, when sinful pleasures invite and allure us, and when the law in our members, warring against the law of our mind, threatens to bring us into captivity to the law of sin. O do Thou establish, strengthen and settle us, that we may be more than conquerors, and keep ourselves unspotted from the world. Thou Spirit of love, be gracious unto us, and unite us all in the bonds of Christian concord. Enable us to keep the unity of the Spirit in the bond of peace.

O Thou, who art our only sufficient Comforter in every time of need, deliver us from the fear of suffering and of death. Bind up the broken-hearted. Raise up those that are bowed down by sorrows and distresses. When we meet with severe trials, do Thou arm us with patience and with firmness of faith; and when our end is at hand, minister encouragement to our souls, that we may triumph over the terrors of death. Thou Spirit of adoption, so sanctify our bodies and our souls, that we may be temples meet for Thee to dwell in. Grant that, in our hearts and in our lives, we may bring forth the fruit of the Spirit. And make us true followers of Christ, even His peculiar people, who show forth the praises of their Lord, and are worthy to enter upon the glorious Sabbath of the just made perfect, and to join them in

praising Thee, with the Father and the Son, for ever and ever. Amen.

9. Trinity Sunday.

Introit.

Note: *To be used with or without responses.*

Minister. Holy, holy, holy, is the Lord God of Hosts;

Congregation. The whole earth is full of His glory.

M. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost;

C. And these three are one.

M. Of Him, and through Him, and to Him are all things;

C. To whom be glory, for ever. Amen.

Glory be to the Father, and to the Son,
And to the Holy Ghost,
As it was in the beginning, is now and ever shall be,
World without end.
Amen.

Prayer.

Almighty, eternal, and most merciful God, the Father of our Lord and Saviour Jesus Christ, who together with the Son and the Holy Ghost didst create and dost preserve the heavens and the earth, angels and men, and all things that exist, and who of Thine infinite goodness and mercy, didst by Thy holy word reveal Thyself to the children of men, as one eternal God, in three persons, co-equal in majesty, power, and glory. O God the Father, Son and Holy Ghost, Most Holy and ever blessed Trinity, we worship

Thee in true faith, we praise Thee, we acknowledge Thee, we glorify Thee, we give thanks to Thee now and evermore, and by our prayer and pure confession, we would separate ourselves from all who do not acknowledge and worship Thee as the only true and living God, but make unto themselves gods by their own imagination, and dishonor and blaspheme Thy holy name.

O God, the Father everlasting, who from all eternity didst beget Thy Son, and through Him didst make known to us the counsel of our salvation, and hast ordained Him to be the Mediator and Redeemer of the whole human race, we come before Thee with humble hearts, beseeching Thee to have mercy upon us, and to forgive us all our sins. O Lord God of Hosts, lift upon us the light of Thy countenance, and we shall be healed. May it please Thee, O Lord, to gather together a holy Church in all the parts of the world to worship and praise Thy holy name, and to preserve unto Thyself among us also a holy seed. We commend to the care of Thy merciful Providence in these last evil days all temporal governments, beseeching Thee to grant, that by the effectual working of Thy Holy Spirit, they may so rule and govern, that we may lead a quiet and peaceable life in all godliness and honesty.

O God, the everlasting Son, who art the express image of the Father, and the brightness of His glory, who of Thine unspeakable love didst take upon Thee our nature, and didst make an atonement for all our sins, we praise and magnify Thee for all Thy goodness and mercy, and humbly acknowledge, that we can never worthily thank Thee therefor.

Have mercy upon us, O Lord, and cleanse us from all our sins with Thy most precious blood. Preserve to us Thy holy Word, and the right use of the blessed sacraments. Defend us from all error and false doctrine. Bring to naught the devices of all the enemies of Thy word, who trouble us, that they may have no power over us to lead us in the paths of sin and destruction. Grant protection and deliverance to Thy whole Christian Church on earth; give to all its members steadfastness of faith, patience and comfort in all their trials and distresses, and conduct us safely through this vale of sorrow into the kingdom of Thy glory.

O God, the Holy Ghost, who art sent from the Father and the Son into our hearts to renew them; enlighten us and enkindle within us a true and saving faith. Direct and lead us into Thy truth, and keep us steadfast in the same amidst all the assaults and temptations of the world, even unto the end.

O most merciful and ever faithful God, Father, Son and Holy Ghost, most Holy and ever blessed Trinity, grant us Thy heavenly grace to preserve us in the true Christian faith, to live a godly life and to die a happy death, that after the trials and afflictions of this mortal life, we may enter into the company and fellowship of the holy angels and of the redeemed, and see Thee face to face, and love, and praise, and magnify, and worship Thee, world without end. Amen.

10. The Festival of the Reformation.

Introit.

Note: *To be used with or without responses.*

Minister. The Lord our God be with us;
Congregation. As He was with our fathers.
M. Do good in Thy good pleasure unto Zion;
C. Build Thou the walls of Jerusalem.
M. Thy testimonies are very sure;
C. Holiness becometh Thine house, O Lord, for ever.
Glory be to the Father, and to the Son,
And to the Holy Ghost,
As it was in the beginning, is now and ever shall be,
World without end.
Amen.

Prayer.

O Lord our God, Almighty Protector of Thy Holy Church; from Thee cometh our help, and our salvation. Thou hast made manifest Thy power and faithfulness, and glorified Thy name. Thou hast delivered Thy Church from the power of darkness. Thou hast broken the degrading chains of her bondage. Thou hast opened anew Thy word of life unto the flock of Christ, and gathered together all who thirsted after righteousness, under the banner of the true and saving faith. It was Thy work, and not the work of man. Thanks be to Thee for restoring and preserving Thy church, that we have Thy word in its purity and its power; and that the sacred ordinances instituted by Christ are administered among us, as established by Him. Thanks be to Thee, that we

are permitted to worship Thee without fear or compulsion, that we know the way to Thee and Thy favor through our Redeemer, as the only Mediator of our salvation: and that we know, that there is now no more need of any sacrifice or merit, of any expiation or atonement in order to obtain peace with Thee, but only of living faith in that redemption which was achieved by Jesus Christ.

Thou good and gracious God! Preserve unto us continually this invaluable blessing, that it may still be enjoyed by our latest posterity. Continue evermore to be the shield and buckler, the sure abode and salvation of Thy church. Enlighten, sanctify and bless her through Thy word and ordinances. Enable her rightly to value the privileges which Thou hast graciously bestowed upon her, that she may hold fast, and faithfully administer the treasure committed to her, and suffer none to spoil her of her crown. Purify her from all offences, and graciously defend her from all schisms and divisions. Vouchsafe at all times to our congregations pious and faithful teachers, who shall proclaim Thy word in its purity and integrity, constrained by the deep convictions of the heart; and accompany their preaching with the powerful influences of Thy Spirit, that it may bring forth blessed fruit in the hearts and lives of Christians. O Lord! grant that we may dwell in Thy regenerated church, as Thy regenerated children, walking worthily of the blessed gospel, and adorning its doctrines by a holy life. Help us to stand fast in the liberty wherewith Christ hath made us free, and never suffer us to become the slaves of

men or of sin. May holiness be the ornament of Thy house for ever, and to the glory of our God may the light shine from the candlestick of every congregation. Father of all men, have mercy upon all! Bestow the blessings for which we are permitted to praise Thee, upon those of our brethren who are still destitute of them. Restrain everywhere, the kingdom of darkness upon earth, and make the light of Thy truth more and more to fill the world. Convert those who hate Thy word, and forgive them, seeing that they know not what they do. Send help to all that suffer tribulation, and oppression and persecution for conscience' sake, and deliver them by Thy mighty arm out of all these troubles. Bless us, and all men, in Christ our Lord with understanding and wisdom, with faith and love, with peace in life, and hope in death. And unto Thee, the Father, with the Son and Holy Spirit be praise, and honor, and adoration, and thanksgiving in the Church, which is in Christ Jesus. Amen.

11. Days of Thanksgiving.

Te Deum Laudamus.

Note: *To be said or sung.*

We praise Thee, O God; we acknowledge Thee to be the Lord.

All the earth doth worship Thee, the Father everlasting.

To Thee all angels cry aloud—the heavens and all the powers therein.

To Thee Cherubim and Seraphim continually do cry,

Holy, holy, holy, Lord God of Sabaoth!

Heaven and earth are full of the majesty of Thy glory.

The glorious company of the apostles praise Thee.

The goodly fellowship of the prophets praise Thee.

The noble army of the martyrs praise Thee.

The holy Church throughout the world doth acknowledge Thee;

The Father of an infinite majesty;

Thine, adorable, true, and only Son;

Also the Holy Ghost, the Comforter.

Thou art the King of glory, O Christ.

Thou art the everlasting Son of the Father.

When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a virgin.

When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that Thou shalt come to be our Judge.

We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy saints, in glory everlasting.

O Lord, save Thy people, and bless Thine heritage.

Govern them and lift them up for ever.

Day by day we magnify Thee;

And we worship Thy Name ever, world without end.

Vouchsafe, O Lord, to keep us, this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let Thy mercy be upon us, as our trust is in Thee.

O Lord, in Thee we have trusted; let us never be confounded. Amen.

NOTE: *On days of thanksgiving, an extempore prayer shall be offered.*

12. FOR DAYS OF HUMILIATION.

The Litany.

NOTE: *To be used with or without responses.*

Minister. Lord, have mercy upon us.
Congregation. Christ, have mercy upon us.
M. Lord, have mercy upon us.
C. O Christ, hear us.
M. O God the Father in heaven,
C. Have mercy upon us.
M. O God the Son, Redeemer of the world;
C. Have mercy upon us.
M. O God the Holy Ghost;
C. Have mercy upon us.
M. Be gracious unto us;
C. Spare us, good Lord.
M. Be gracious unto us;
C. Help us, good Lord.
M. From all sin; from all error; from all evil;
C. Good Lord, deliver us.
M. From the crafts and assaults of the devil; from sudden death, from pestilence and famine; from war and bloodshed; from sedition and rebellion; from storms and tempest; from all calamity by fire and water; and from everlasting death;
C. Good Lord, deliver us.

M. By Thy holy nativity; by Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious resurrection and ascension; in the hour of our death, and in the day of judgment;

C. Help us, good Lord.

M. We poor sinners do beseech Thee;

C. To hear us, O Lord God.

M. And that it may please Thee to rule and govern Thy holy Christian Church: to preserve all pastors and ministers of Thy Church in the true knowledge and understanding of Thy word, and in holiness of life; to put an end to all schisms and causes of offence; to restore all such as have erred, and are deceived; to beat down Satan under our feet; to send faithful laborers into Thy harvest; to accompany Thy word with Thy Spirit and grace; and to comfort and help the weak-hearted and distressed;

C. We beseech Thee to hear us, good Lord.

M. That it may please Thee to give to all nations peace and concord; to preserve our country from discord and contention; to give us the victory over all Thy enemies; to grant to all our rulers wisdom to execute justice, and to maintain truth; and to help all our people to love and fear Thee, and diligently to live after Thy commandments;

C. We beseech Thee to hear us, good Lord.

M. That it may please Thee to succor, help, and comfort, all who are in danger, necessity, and tribulation; to preserve all women in the perils of childbirth; to strengthen and keep all sick persons, and all

children; to set free all who are innocently imprisoned; to defend and provide for all widows and orphans; and to have mercy upon all men;

C. We beseech Thee to hear us, good Lord.

M. That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts; to give and preserve to our use the fruits of the earth; and graciously to hear our prayers;

C. We beseech Thee to hear us, good Lord.

M. O Lord Jesus Christ, Son of God;

C. We beseech Thee to hear us.

M. O Lamb of God, who takest away the sins of the world;

C. Have mercy upon us.

M. O Lamb of God, who takest away the sins of the world;

C. Have mercy upon us.

M. O Lamb of God, who takest away the sins of the world;

C. Grant us Thy peace.

M. O Christ, hear us; Lord have mercy upon us.

C. Christ, have mercy upon us.

M. Lord, have mercy upon us.

C. Amen.

NOTE: *On days of Humiliation, an extempore prayer shall be offered.*

THE LITURGY.

SECTION II.

THE ORDER OF MINISTERIAL ACTS

I.—The Order of Holy Baptism.

1. The Baptism of Infants.

Note: *Baptism should be administered in the church, in the presence of the congregation; it may, however, when peculiar circumstances demand it, be administered privately. The minister shall enter the names of the parents of the child with the date of its birth and baptism in the church record. At the baptism the following order shall be observed: At the morning service the minister shall, after the Confession, give out a suitable hymn, at the evening service the first hymn should be adapted to the ordinance: The child shall be presented at the font before the last verse is sung, and the minister shall say:*

Dearly beloved, forasmuch as all men are conceived and born in sin, and our Saviour Christ saith, Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His goodness and mercy, He would receive this child, by baptism, into the Church of the Redeemer, and make it a living member of the same. Remember that it is your bounden duty to see that it be taught, as soon as it shall be able to learn, what a solemn promise you have made in its name. And that it may know these things the better, you should admonish it to give due heed to the instruction given in the Church, and to all those things which a Christian ought to know and believe to his soul's salvation; and that thus this child may be virtuously brought up to lead a godly and a Christian life; remembering always that baptism doth represent to us our profession,

which is, to follow the example of our Saviour Christ, and to be made like unto Him. For as many of us as have been baptized, have put on Christ, that like as He died for us and rose again, so should we die daily unto sin and rise again unto righteousness.

Let us pray:

Almighty and everlasting God, the Father of our Lord Jesus Christ, we call upon Thee for this child, and beseech Thee to bestow upon it the gift of Thy baptism and Thine everlasting grace by the washing of regeneration. Receive it, O Lord, as Thou hast promised by Thy well-beloved Son, saying: Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. So give now to us who ask, let us who seek, find; open the gate to us who knock; that this child may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by Christ our Lord. Amen.

NOTE: *Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.*

They brought young children to Jesus, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His

arms, put His hands upon them, and blessed them.

NOTE: *Then the minister, laying his right hand on the head of the child, shall pray:*

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

NOTE: *The minister shall then ask the parents or guardians:*

1 Is it your desire that this child shall be baptized in the manner ordained by Jesus Christ, and thus be received into his Church?

If so, answer, Yes.

2. Do you believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead?

Do you believe in the Holy Ghost; The holy Christian Church; the Communion of Saints; The forgiveness of sins; The Resurrection of the body; And the life everlasting? Then answer, Yes.

3. Do you promise, by the help of God, to

employ your utmost efforts, by precept, discipline, and example, to bring up this child in the nurture and admonition of the Lord, and to the love and practice of all that is good?

If so, answer, Yes.

NOTE: *He shall then turn to the font and say:*

Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word.

NOTE: *Then shall the minister ask:*

What shall be the name of the child?

NOTE: *Then shall he baptize with a free application of water, saying:*

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray:

Gracious Father in heaven, we render Thee our hearty thanks, that Thou hast permitted us to present this child unto Thee, according to the ordinance of our blessed Saviour: that it has thus been introduced into Thy visible Church, and brought among the number of those, to whom are the promises and the blessings of Thy covenant of grace. Grant, we humbly beseech Thee, that this child may die unto sin, and be made alive unto holiness; that it may be buried with Him by baptism into death; and that, as it has been planted in the likeness of His death, it may be also in the likeness of His resurrection, and in the end inherit with us all, Thine everlasting kingdom, through Jesus Christ, our Lord and Saviour. Amen.

NOTE: *The minister shall then, holding his hand over the child, pronounce the Old Testament benediction.*

The Lord bless thee and keep thee, the Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace. Amen.

NOTE: *The services then proceed as usually.*

PRIVATE BAPTISM

Shall be performed according to the form given above, the minister commencing the sacred act by saying:

Grace be unto you and peace from God our Father, and from our Lord and Saviour Jesus Christ and from the Holy Ghost. Amen.

II.—The Baptism of Adults.

NOTE: *Adult Baptism shall, except in cases of sickness, always be performed in the Church. The candidate having presented himself, the minister standing at the altar shall say:*

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Dearly beloved, we learn from the word of God and from the testimony of our own lives, that all men are conceived and born in sin, and that we must all assuredly perish, except our blessed Lord and Saviour, the only begotten Son of God, deliver us from our sins and guilt. Inasmuch as this person, who now desires to be baptized is of like sinful and depraved nature, and our Lord Jesus Christ has borne in His own body the sins

of the whole world, and has redeemed and delivered us from death and from everlasting damnation; I beseech you to call upon God, through our Lord Jesus Christ, that of His goodness and mercy He would receive this person, truly repenting and coming unto Him by faith, into the kingdom of His grace, and bestow upon him (*her*) everlasting life; confidently believing, that He will accept your offering and intercession of love, and will assuredly hear your prayer.

Let us pray:

Almighty and everlasting God, the Father of our Lord Jesus Christ, the aid of all who need, the helper of all who flee to Thee for succor, the life of those who believe, and the resurrection of the dead; we call upon Thee for this person, who desires the gift of Thy baptism, and Thine everlasting grace. Receive him (*her*) O Lord, as Thou hast promised by Thy well-beloved Son, saying: Ask and it shall be given you; seek and you shall find; knock and it shall be opened unto you. So give now to him who asks; let him who seeks find; open the gate unto him who knocks, that this person may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom, which Thou hast promised by Christ our Lord. Amen.

NOTE: *Then shall the minister say:*

Hear the words of our Lord: Matthew xxviii. 18–20.

All power is given unto me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the

name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo I am with you always, even unto the end of the world.

In like manner he says: (Mark xvi. 16,) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

In accordance with this command of our Lord Jesus, this person has been instructed in the saving doctrines of the Gospel, and now desires, by holy baptism, to be incorporated into the Church of Christ. Forasmuch then as we do not doubt that it is right that his desire should be granted;

Let us pray:

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

NOTE: *Then shall the minister say to the person to be baptized:*

The Lord preserve thy going out and thy coming in, from this time forth, and even for evermore.

NOTE: *The minister shall then ask;*

Do you receive the religion of Jesus Christ, as it is contained in the sacred Scriptures of the New Testament?

If so answer, Yes.

2. Do you believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried; He descended into hell; The third day he arose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead? Do you believe in the Holy Ghost; The Holy Christian Church; The communion of Saints; The forgiveness of sins; The Resurrection of the body; And the life everlasting?

Then answer, Yes.

3. Will you endeavor with the aid of the Holy Spirit to adorn your profession by a walk and conversation, conformable to the precepts of the Gospel and the example of our Lord and Saviour Jesus Christ?

Answer, Yes.

4. Do you sincerely desire to be baptized and to make your covenant with God?

Answer, Yes.

NOTE: *The minister shall then say:*

O Lord God, Father, Son and Holy Ghost; Thou hearest the solemn vows of this Thy servant (*here the child is named*). Receive him into the covenant of Thy grace, and let him have part in all the benefits secured to us through Jesus Christ our Lord.

NOTE: *The minister shall then turn to the font and say:*

Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word.

NOTE: *Then shall the person to be baptized kneel down, and the minister shall baptize him, saying:*

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

NOTE: *Then laying his hand upon his head, he shall say:*

Almighty God, the Father of our Lord Jesus, strengthen and keep thee by His grace unto life eternal. Peace be with thee. Amen.

Let us pray:

Almighty and most merciful God, the Father of our Lord Jesus Christ, who hath taught us by His own conduct to fulfill all righteousness; we offer to Thee our thankful acknowledgements that this Thy servant (*handmaid*) has now been engrafted into the body of Christ's Church, and been made a partaker of those heavenly blessings which we have received through our great Mediator. We do most humbly beseech Thee, that Thou wouldst keep him (*her*) and all of us, who have been baptized, in steadfast continuance in Thy grace, so that here on earth we may lead truly godly lives, according to Thy good pleasure, and to the praise and glory of Thy holy name, and in the end may receive the promised inheritance in heaven through Jesus Christ our Lord, who ever liveth and reigneth with Thee and the Holy Ghost, world without end. Amen.

NOTE: *The person baptized now standing up, the minister shall give him the right hand of fellowship, and say:*

Upon the voluntary profession and promises, which you have now made, I hereby acknowledge and declare you to be a member

of this Christian congregation, and give you, in its name, the right hand of Christian fellowship and love, and authorize you to join with us in the celebration of the Lord's Supper, and to participate in all our spiritual privileges, so long as you remain faithful to your present profession and promises.

Go in peace.

III.—The Order of Confirmation.

NOTE. *Confirmation should take place in the Church, in the presence of the congregation. Only when by reason of sickness, or other causes, this is impossible, can it be administered privately. The service shall commence with the singing of two or more verses of a suitable hymn, during which the candidates for confirmation shall present themselves at the altar. The minister, standing at the altar, shall then say, with or without responses:*

The Lord be with you!

Congregation. And with thy spirit!

M. Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us!

C. Yea the work of our hands establish Thou it.

NOTE. *The minister shall then say:*

Dearly beloved in the Lord! You see here present those who in holy baptism were received by our Lord Jesus Christ and made members of His holy Church. In accordance with our Lord's command, they have been instructed in the word of God, and led to the knowledge of His will, and of His gracious Gospel; and they now desire to be confirmed.

It is their hearty wish to be admitted to the enjoyment of all those blessings which the Lord bestows upon His Church, and by partaking of His Holy Supper to be brought into the most intimate union with our Lord and Saviour Jesus Christ. They desire publicly to confess their Christian faith, and for themselves to renew and ratify the promises made in baptism. Let us therefore beseech Almighty God, our heavenly Father, in the name of our Lord Jesus Christ, that He would confirm them, so strengthening them by the grace of His Holy Spirit, that they may be kept in the true faith, and in purity and holiness of life, steadfast unto the end.

Let us pray:

O Lord God, most merciful Father, who dost receive us into Thy kingdom, and dost esteem our souls precious in Thy sight, we beseech Thee of Thy great goodness, that Thou wouldst by Thy Holy Spirit, so bless and govern these persons, that they may make a good confession of Thy name; that they may ever live in the communion of Thy Church, in true faith and obedience to Thy Gospel, and that they may continue steadfast in the covenant of Thy grace to the end, through Jesus Christ Thy dear Son our Lord. Amen.

NOTE: *The minister shall then ask:*

1. I ask you in the presence of the Omniscient God and of this congregation:

Is it your sincere purpose now solemnly to ratify your baptismal covenant, and to renounce the dominion of the devil, of the world, and of sin? Then answer, Yes.

2. Do you believe in the triune God, Father, Son and Holy Ghost; and are you resolved to live in fellowship with Him, and to attain to the blessed liberty of the true followers of Christ?

Then answer, Yes.

3. Do you solemnly promise, that you will supremely love and faithfully serve the triune God, Father, Son and Holy Spirit, and that you will live, suffer and die, according to His will and word?

Then answer, Yes.

4. Will you remain faithful to the doctrines of our Lord Jesus, according to the Confession of our Evangelical Lutheran Church, and will you render a conscientious obedience thereto until death?

Then answer, Yes.

5. Do you promise, with the help of God, to observe all the duties of a regular member of this Christian Church, and submit yourself to its rules of government and discipline?

Then answer, Yes.

NOTE: *The candidates shall then kneel and the minister laying his right hand on the head of each, shall say one of the following sentences:*

Thou Shepherd and Bishop of souls! Look in mercy upon this Thy servant, (*handmaid*) and let him (*her*) never be plucked out of Thy hand; keep him (*her*) in Thy fold unto the end of his days, according to Thy gracious promise. **Amen.**

Or,

The Father of mercies and the God of all consolation, grant you, for Christ's sake, His Holy Spirit, guidance and strength to do His holy will, patience and courage in time of

suffering, and the blessed hope of everlasting life. Amen.

Or,

The God of all grace, who hath called you unto His eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle you, and keep you through faith unto life everlasting. Amen.

Or,

The very God of peace sanctify you wholly, that your whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ. Amen.

Or,

May Almighty God, the Father of mercies, ever multiply unto you His grace and peace. May He enable you, by His Holy Spirit, to become true followers of His Son; defend you in every time of danger; preserve you faithful unto the end; and bring you to the happiness of this heavenly kingdom. Amen.

Or,

Our heavenly Father increase and confirm within you, for Jesus Christ's sake, the gifts of His Holy Spirit; that so you may grow in faith, and in the power of godliness, in patience under suffering, and in the blessed hope of everlasting life. Amen.

Or,

May God, the Father of our Lord Jesus Christ, give unto you His Holy Spirit, to guide you into all truth, to defend you against all temptations, to strengthen you in every good work, and to bring you at last unto His eternal joy. Amen.

Or,

Our Lord Jesus Christ, and God, even our Father, which hath loved us, and hath given

us everlasting consolation, and good hope through grace, comfort and strengthen your heart to be faithful unto death, that you may receive the crown of life. Amen.

Or,

The God of peace make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Or,

Grace be unto you, that you may fight the good fight of faith, and lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. Amen.

Or,

The love of Christ so constrain you that you may live henceforth not unto yourself, but unto Him which died for you and rose again. Amen.

Or,

May you receive the Holy Spirit, to protect and defend you against all evil, to strengthen and help you unto all good, that you may glorify God in your body, and in your spirit, which are God's. Amen.

Let us pray:

Almighty and most merciful God, Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Thou hast graciously permitted us to witness a solemn renewal of the covenant with Thee. Thy Church would render praise to Thee for this Thy mercy, and with one voice would say: O give thanks unto the Lord, for He is good, for His mercy endureth for ever. For

the mountains shall depart, and the hills be removed, but my kindness shall not depart from Thee, neither shall the covenant of my peace be removed: thus hast Thou spoken, O Lord, our Redeemer.

We would now with one accord beseech Thee, that Thou wouldst keep these Thy young servants, who have here renewed their baptismal covenant, as living members of Christ Jesus, steadfast in the true faith, and in obedience unto Thy holy Gospel. Strengthen them by Thy Spirit, that neither false doctrine, fleshly lusts, nor the vanities of the world, may lead them astray from that truth which this day they have solemnly confessed. Grant them grace that they may grow up into Him in all things, which is the Head, even Christ; and evermore increase in wisdom, holiness, and righteousness, which is well-pleasing in Thy sight. May they abide in Thy love, and their whole life be a true confession of Thy name, to their own everlasting salvation, and to the joy of their friends, to the building up of Thy Church, and to the praise of Thy glorious grace. May they now go forth in the peace of Christ, and in the joy of the Holy Ghost, being blessed of Thee, Lord, who hast made the heavens and the earth, and who hast reconciled heaven and earth.

Lord Jesus Christ, true Shepherd and Bishop of our souls, who for the redemption of Thy people, livest and reignest to all eternity; sanctify us all by Thy grace. May we all to-day renew our vows of everlasting fidelity to Thee our Lord and our Redeemer. Give us might and strength to fight a good fight, to finish our course, to keep the faith,

that there may be laid up for us the crown of righteousness, which Thou hast promised unto all them that love Thy appearing. Let Thy Spirit, and Thy peace be upon us and upon our children.

We now commend ourselves to the fullness of Thy grace, O Lord, our God, Father, Son and Holy Ghost, who art able to do exceeding abundantly above all that we ask or think—unto Thee be adoration, and praise. and thanksgiving, in the Church, by Christ Jesus, throughout all ages, world without end. Amen.

NOTE: *All then rising, the minister shall give to each the right hand of fellowship, saying:*

Upon the voluntary profession and promises, which you have made, I hereby acknowledge and declare you to be a member of this Christian congregation, and give you, in its name, the right hand of Christian fellowship and love, and authorize you to join with us in the celebration of the Lord's Supper, and to participate in all our spiritual privileges, so long as you remain faithful to your present profession and promises. Go in peace.

NOTE: *Then shall be sung a suitable hymn, after which the services shall proceed as usually. If the service preparatory to the Lord's Supper is held in connection with confirmation, the former should follow immediately upon the latter.*

IV.—The Order of Holy Communion.

1. The Order of Confession.

Preparatory to the Celebration of the Lord's Supper.

NOTE: *The Lord's Supper should be administered under ordinary circumstances, at least four times a year; at Christmas, on Easter Sunday, Whitsunday, and on a Sunday between Whitsunday and Christmas. The pastor should give timely notice from the pulpit of the intended celebration. Those who intend to commune may report their names to the pastor after the notice has been given, and all who have failed to do this should be required to do it at the time of holding the preparatory service, that the pastor and council may know if any member neglects the Holy Communion.*

The names of the communicants should be recorded in the church book. Immediately after the names have been taken down, the elders of the Church shall examine the list, and if any suspended or expelled members shall have handed in their names, they shall be directed not to approach the sacred board until restored to their standing in the Church.

On the day preceding the communion this service should be held, and all the members should endeavor to be present, even if it requires considerable effort and self-denial on their part.

After either a sermon or an address, urging careful self-examination and humble and heartfelt confession has been delivered, and a hymn sung, the minister, standing at the altar, shall say:

Dearly Beloved! I ask you, before the Omniscient God, and upon the evidence of your own conscience:

1. Whether you are truly sensible, and with contrite hearts acknowledge and lament, not only that you are by nature sinners, but that you have in various ways, by the omission of duty, and by sinful thoughts, desires, words, and actions, grieved and offended the Lord your God and Saviour, and that you have deserved that He should banish you

from His presence, and condemn you to everlasting punishment?

If this be your sincere conviction, confess it by saying, Yes.

2. I ask you, whether you truly believe that Jesus Christ has come into the world to save sinners, and that all who believe in His name do receive the forgiveness of their sins? Is it, therefore, your fervent desire to be delivered from your sins and guilt; and are you persuaded that our heavenly Father is willing, for Jesus Christ's sake, to be gracious unto you, to forgive you all your sins, to cleanse you from all unrighteousness, and to sanctify you to Himself?

If this be your sincere belief, confess it by saying, Yes.

3. I ask you, whether you are fully resolved henceforth to submit yourselves to the gracious direction of the Holy Spirit, so that you may evermore strive to hate and forsake all manner of evil, to walk circumspectly before God, and daily to grow in holiness of heart and life?

If this be your serious purpose, confess it in the presence of God and each other by saying, Yes. Let us devoutly kneeling make this confession in prayer.

Almighty and most merciful Father, we confess unto Thee that we have often and grievously sinned in thy sight. We have offended against Thee, not only by numerous outward acts of transgression, but by the secret thoughts, affections, and desires of our corrupt hearts, all which are indeed naked and open in Thy sight, but which we cannot fully understand or confess unto Thee. It is with sincere sorrow and heartfelt repentance,

that we acknowledge these our manifold transgressions. We fervently desire the blessedness of those whose sins are forgiven and whose transgressions are covered, and long for those consolations which are promised unto them that mourn. It is our solemn purpose to amend our sinful lives, and to live more godly, righteously, and soberly than we have hitherto done. We beseech Thee, O Lord, to enable us through the assistance of Thy Holy Spirit, to carry this resolution into effect. And especially prepare us now, we entreat Thee, for the worthy celebration of the Lord's Supper, so that, engaging in that sacred ordinance, hungering after that bread that perisheth not, and thirsting for the waters of life, we may receive from Thy fullness, grace for grace, be strengthened in our faith, and enabled to love Thee more and to serve Thee better, making manifest the sincerity of our profession of faith and love toward Thee, by the active charity which we exhibit toward our brethren of mankind.

Lord God, our Father in heaven, have mercy upon us; Lord God, Redeemer of the world, have mercy upon us; Lord God, Holy Spirit, have mercy upon us and give us Thy peace. Amen.

NOTE: *The minister shall then say:*

Upon the confession which you have now made, I, by virtue of my office, as a minister of Jesus Christ, declare to all who do truly repent and heartily believe, and are sincerely resolved by the assistance of the Holy Spirit henceforth to amend your ways, and to lead a godly and pious life, the forgiveness of your

sins in the name of the Father, and of the Son, and of the Holy Ghost.

But, on the other hand, on the authority of the word of God, and in the name of Jesus Christ our Lord, I declare to all who are impenitent, the hypocritical as well as the openly wicked, that so long as you continue in your impenitence, God will not forgive you your sins, but will retain them against you, and will assuredly punish you for your iniquities in the end, except you repent before your day of grace be ended, except you sincerely renounce and forsake your evil ways and come to Christ in true penitence and faith, which we fervently pray you may do ere it be too late.

May God have mercy upon every one of us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and finally bring us to everlasting life, through Jesus Christ our Lord. Amen.

NOTE: *The service is then concluded by the singing of a hymn and the benediction.*

2. THE HOLY COMMUNION.

NOTE: *The minister standing at the altar may say, with or without responses:*

The Lord be with you.

Congregation. And with thy spirit

M. Lift up your hearts.

C. We lift them up unto the Lord.

M. Let us give thanks unto our Lord God.

C. It is meet and right so to do.

NOTE: *Then shall the minister say:*

It is truly meet, right and salutary, that we should at all times and in all places give

thanks unto Thee, O Lord, Holy Father, Almighty, everlasting God, through Jesus Christ Thy dear Son our Lord and Saviour. Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising Thee, and saying:

NOTE: *Here shall the minister and congregation say or sing:*

The Sanctus.

Holy, holy, holy, Lord God of Sabaoth;
Heaven and earth are full of Thy glory,
Hosanna in the highest!
Blessed is He that cometh in the name of the Lord.
Hosanna in the highest!

NOTE: *The minister shall then say:*

Dearly Beloved! We are assembled to partake of that holy supper which our Lord Jesus Christ instituted shortly before His passion, and we should seriously consider, whether we have attained that reverent and devout frame of mind, and those exalted views of the nature and design of this sacred ordinance, which are requisite to our partaking thereof to our comfort and edification. The Apostle Paul exhorts: "Let a man examine himself, and so let him eat of that bread and drink of that cup." For this holy Sacrament is instituted as a special means to strengthen and comfort the troubled consciences of those who confess their sins, and who hunger and thirst after righteousness.

We are to partake of this Feast of love, heartily and firmly trusting in the all-sufficient sacrifice of Christ on our behalf, as the

only ground of our hope of pardon and salvation; for by His suffering and death He hath atoned for all our sins and obtained for us eternal life. Hence, if we, by partaking of this Feast, declare that we have embraced Him by faith as our Redeemer, and entered into covenant-relations with Him as the Shepherd and Bishop of our souls, He, in return, gives us therein a pledge, that if we remain faithful to Him, He will never leave us nor forsake us. As certainly, therefore, as the truly penitent and believing communicant eat of this bread, and drink of this cup, so certainly he receives the seal of his acceptance with God; an assurance that his life is hid with Christ in God.

I exhort you, therefore, in the name of the Lord Jesus, to come to this Holy Sacrament with a deep sense of your unworthiness, confessing your sins, and acknowledging your entire dependence upon the mercy of God for salvation. I beseech you also to draw near to this table, with full confidence in that blessed Redeemer, who has declared, "My body is broken, my blood is shed, for the remission of your sins."

NOTE: *The minister shall then say:*

In conformity to the command and example of our Divine Lord and Master, we now proceed to consecrate these elements.

Our Father who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil;

For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Our Lord Jesus Christ, in the night in which He was betrayed, took bread, and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat; this is my body, which is given for you, this do in remembrance of me.

After the same manner, He also took the cup, when He had supped, and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins; this do, as oft as ye drink it in remembrance of me.

NOTE: *Then shall the minister say:*

All who sincerely repent of their sins, who confess Jesus before men, who desire to meet Him at His table, and who are earnestly endeavoring to make their calling and election sure, are invited to draw near with faith and love, and partake of the holy sacrament. This invitation is cordially extended not only to all visiting disciples of our own communion, but also to all who are members in good standing of other Christian churches. In the name of Jesus Christ I say to all who truly love Him, ye are welcome to this feast of love. We are all one in Christ.

NOTE: *Then shall be sung the Agnus Dei or some other sacramental hymn, after which the distribution shall begin without the distinction of male and female.*

The Agnus Dei.

O Christ, Thou Lamb of God, that takest away the sins of the world, have mercy upon us!

O Christ, Thou Lamb of God, that takest away the sins of the world, have mercy upon us!

O Christ, Thou Lamb of God, that takest away the sins of the world, grant us Thy peace. Amen.

NOTE: *When the minister gives the bread, he shall say:*

Jesus saith, Take, eat; this is my body, which is given for you; this do, in remembrance of me.

NOTE: *When he gives the cup, he shall say.*

Jesus saith, This cup is the New Testament in my blood, which is shed for you, and for many, for the remission of sins.

NOTE: *When all have communed the minister shall place upon the altar what remains of the consecrated elements, covering the same.*

Then may be said or sung, the congregation standing, the Nunc Dimittis, or a suitable hymn.

The Nunc Dimittis.

Lord now lettest Thou Thy servant depart in peace, according to Thy word.

For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of Thy people Israel.

Glory be to the Father, and to the Son,
And to the Holy Ghost,
As it was in the beginning, is now and ever shall be,
World without end.
Amen.

NOTE *Then shall be said with or without responses,*

The Thanksgiving.

Minister. O give thanks unto the Lord, for He is good.

Congregation. And His mercy endureth for ever.

M. Almighty God, our heavenly Father, we most heartily thank Thee that Thou hast again vouchsafed to feed us with the most precious body of Thy dear Son, our Saviour Jesus Christ; and we humbly beseech Thee, graciously to strengthen us, through this holy sacrament, in faith toward Thee, in charity toward one another, and in the blessed hope of everlasting life, through Jesus Christ, Thy dear Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Spirit, world without end.

C. Amen, amen.

M. Blessed be the name of the Lord.

C. From now, henceforth and for ever.

NOTE: *The minister shall then pronounce the benediction.*

3. THE COMMUNION OF THE SICK.

NOTE: *There ought always to be one or more uniting with the invalid or afflicted in partaking of the sacrament. The consecration service must be used, but the length of the service is to be regulated by the condition of the communicant.*

V.—The Order of Marriage.

In the name of God the Father, and the Son, and the Holy Spirit.

Dearly beloved! Forasmuch as marriage was instituted by God Himself, and is honor-

able in all, it becomes those who would enter into this estate duly to weigh what the Scripture saith concerning it.

"The Lord God said, It is not good that the man should be alone; I will make a help meet for him. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

"Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it. So ought men to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in every thing."

But you should also remember, that by reason of our manifold sins, God has appointed that those who enter into this estate should also bear the cross. You cannot therefore expect always to enjoy prosperity; days of adversity will also come; but if you fear God and keep His commandments, He will not forsake you. He will strengthen and keep you in every time of need, and comfort you in all your sorrows.

I exhort you diligently to consider the same, and to strive to conform your lives thereto.

As no impediments have been shown, why you may not be lawfully joined together in matrimony, I ask you, in the presence of God, and of these witnesses,

N. Do you take this woman to be your wedded wife, to live together after God's ordinance in the holy estate of matrimony? Will you love her, comfort her, honor and keep her, as a faithful Christian husband is bound to do, in health and in sickness, in prosperity and in adversity; and forsaking all others, keep you only unto her, so long as you both shall live?

Answer, (Yes.) I will.

N. Do you take this man to be your wedded husband, to live together after God's ordinance in the holy estate of matrimony? Will you love him, comfort him, honor and keep him, as a faithful Christian wife is bound to do, in health and in sickness, in prosperity and in adversity; and forsaking all others, keep you only unto him, so long as you both shall live?

Answer, (Yes.) I will.

NOTE: *If the ring or rings are used, the minister directing it to be now done, shall say:*

The ring is an emblem of eternity. Eternal and indissoluble be the bond of your love.

NOTE: *The minister shall then say:*

Join your right hands.

Forasmuch as N. and N. have mutually consented to live together in holy wedlock, and have witnessed the same before God and this company, I as a minister of Jesus Christ pronounce them man and wife, in the name of the Father, and of the Son, and of the Holy Ghost, and what God hath joined together, let no man put asunder.

Let us pray.

O Eternal God, the Creator and Preserver

of all mankind, the Giver of all spiritual grace, the Author of everlasting life, we would acknowledge Thee in all our ways, and devoutly implore Thy direction and blessing. We adore Thee as the source of our benevolent affections, and of all our social satisfactions and comforts. We praise Thee, that Thou hast ordained for us domestic institutions. And we beseech Thee to behold with Thy favor and to bless these Thy servants, who have now entered into the closest and tenderest of all earthly connections. Help them to fulfill with fidelity the vow and covenant which they have made in Thy presence; that the relation, in which they stand to each other, may not be to them a state of temptation and sorrow, but of holiness, joy, and perfect indissoluble friendship. Give them grace to overlook each other's infirmities, to cherish a due regard for each other's opinions and feelings, to be just to each other's virtues and good intentions, to improve each other's understanding and heart, and to travel together hand in hand the road which leads to heaven and Thee. Enable them by persevering affection, by a worthy deportment, and by united devotions, to soften to each other the unavoidable cares of life, to alleviate its sorrows, to increase its innocent enjoyments, and to edify their friends and all around them. And having been pious, virtuous, and happy in their connection here on earth, may they be at last united in the realms of everlasting love and bliss, through Jesus Christ our Lord. Amen.

NOTE: *If the marriage takes place in Church, the ceremony should begin and close with the singing of an anthem or hymn.*

VI.—The Order for the Installation of the Church Council.

NOTE: *The officers elected shall present themselves before the altar, and the minister shall say:*

Dear Brethren! You have been duly elected by the members of this church as its officers. As your brethren have thus shown that they confide in your readiness to discharge with fidelity the offices to which you have been chosen, I now invite your attention to a brief statement of your official duties.

1. *The Duties of an Elder are these:*

He shall set before the church a truly Christian example.

He shall take care that evangelical doctrine and Christian discipline are maintained in the church.

He shall visit the schools of the church from time to time, and see that good order is observed in them, and that the children are properly instructed.

When discord and controversies arise, he shall endeavor, as far as possible, to reconcile the parties concerned, and to restore peace.

If the Pastor desire it, he shall accompany him on his visits to the sick.

In the absence of the Pastor, he shall conduct public worship.

2. *The Duties of a Deacon are these:*

He shall set before the church a truly Christian example.

He shall render all necessary aid in the services of the sanctuary, and especially for the preparation of the Lord's Supper.

He shall take up all collections in the church.

It shall be his duty to see, that in accordance with Christ's command, the minister of the church be properly supported, and that all things connected with the public worship of God. be done decently and in order, and that the poor of the church are properly cared for.

NOTE: *The minister shall then say:*

You have thus heard, my brethren, what are the duties that pertain to your respective offices. In order that the congregation may be assured of your willingness to perform them to the best of your ability, you will now in the presence of God and each other make known this your willingness by saying, Yes.

Let us pray.

Lord Jesus Christ, who art the chief Shepherd and Bishop of the flock which Thou hast purchased with Thy blood, we thank Thee that Thou continuest to dispose men to labor in Thy church, and faithfully to provide for its temporal and spiritual welfare. Blessed Saviour, vouchsafe Thy grace and favor to these brethren. Enlighten and guide them by Thy Holy Spirit, that they may know Thy will, and that their services to Thy church may redound to its good and to Thy praise. Fill their hearts with love to Thee, to Thy word, and to their brethren whom they are to benefit by their example, counsel and active services; so that ever seeking help from Thee in faith, they may with alacrity and cheerfulness, discharge their duties. Hear, O Lord, and answer our

prayers, for the sake of that love wherewith Thou lovest us. Amen.

NOTE: *The minister giving his right hand to each, shall say:*

May the Lord direct and assist you by His Holy Spirit; may He counsel and strengthen you in all your undertakings, and encourage you to labor diligently for the prosperity of this church, and to fulfill with fidelity your respective duties. Depart in peace, and may the God of peace bless you. Amen.

VII.—The Order for the Installation of a Minister.

NOTE: *If the minister who is to be installed preaches on the occasion, the installation should precede the sermon. But if the President of the Ministerium, or another minister appointed by him preaches, the installation should follow the sermon. The officiating minister shall begin with the regular Sunday morning service, proceeding as far as the reading of the Scriptural Lessons, when he shall say the Collect here following:*

Let us pray.

Most merciful God, our heavenly Father, who hast commanded us by His Son Jesus Christ our Lord, that we should pray Thee to send forth laborers into Thy harvest; we earnestly beseech Thee to send to us continually true teachers and ministers of Thy word, and so enlighten their minds with the knowledge of Thy truth, that they may faithfully make known Thy whole counsel; that we being admonished, enlightened, nourished, comforted, and strengthened by Thy heavenly and everlasting word, may in this present

world do those things which please Thee, and finally come to the enjoyment of eternal life, through Jesus Christ, Thy Son, our Lord. Amen.

NOTE: *Then shall the following Scripture Lessons be read instead of the Epistle and Gospel for the day:* 1 Timothy iii. 1; vi. 7; vi. 3. 21; Acts xx. 28. 31; John xx. 21, 23. *If the minister installed preaches, now, if not, at the close of the sermon, the officiating minister standing at the altar shall say:*

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Beloved brethren, members of this Christian Church: We have been duly authorized to install as your pastor and teacher, N. N., our esteemed brother and fellow-laborer in the service of our Lord Jesus Christ. Although we do not doubt that the congregation have fully concurred in his election, it becomes us nevertheless to pay due regard to church order. Therefore, before we proceed to this Installation, we desire to be duly certified by the congregation, through its council, that you have chosen this brother to be your pastor.

NOTE: *This may now be done according to previous arrangement, either by the delivery to the officiating minister of a written call, or by the oral declaration of one or more of the Church council appointed for this purpose. Then shall the officiating minister say:*

We now proceed with pleasure to discharge the duty entrusted to us, and request our brother to present himself before the altar.

NOTE: *The minister to be installed now presents himself before the altar; he should be accompanied by the members of the Church council:*

Receive then, dear brother, the holy office to which you have been duly chosen. Re-

ceive it with its privileges and its responsibilities. We all entertain the confident hope that you will discharge its duties with conscientious fidelity, in the sight of God and of men. While you seek to become all things to all men, you will make it the great aim of your labors to promote true and vital godliness, and to win souls to Christ. You will regard with special interest the lambs of your flock, taking care that they are early instructed in the doctrines of the Gospel, that they may be the planting of the Lord, and flourish in the courts of our God, and thus not only attain their own salvation, but become a blessing to the Church.

You have already in your secret prayer vowed unto God to perform all these duties; and you will now announce this your purpose to the congregation about to be committed to your charge.

I therefore ask you, before the omnipresent God, the searcher of all hearts, at the sacred altar of our Lord Jesus Christ, and in the presence of this Christian congregation; are you firmly and earnestly resolved to fulfill all the duties of your holy office with conscientious fidelity; will you order all your instructions according to the word of God in holy Scripture, and the Confessions of our Evangelical Lutheran Church founded on the same, and by your life and conversation show yourself a true minister of our Lord Jesus Christ? If this be your serious purpose, announce it by saying:

Answer. Yes, by the help of God.

NOTE: *Then shall the officiating minister say:*

The Lord who hath heard your promise,

grant unto you strength and power to perform the same. May He at all times enlighten you by His Spirit, comfort you with His peace, and crown your labors in His name with abundant success.

NOTE: *The officiating minister, then turning to the congregation, shall say:*

Dear brethren, receive your pastor with that respect and love to which he is justly entitled. You have yourselves chosen him as your pastor; and without your respect and love, he cannot prosecute the work of the Lord with success. Be mindful of the admonition of the apostle: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy and not with grief: for that is unprofitable for you." Receive him then with fixed purpose to do everything in your power to cause him, even in eternity, to bless the day that brought him among you. Do not forget his temporal necessities, but administer liberally and cheerfully to his wants according as God has prospered you. Duly regard his labors in your behalf, and esteem him very highly in love for his work's sake, and be peaceably minded toward him, aiding and comforting him in his conflicts by your prayers. Happy the congregation that rightly estimates the services of a faithful godly minister; and happy the minister upon whom the Lord hath bestowed the privilege of laboring in such a congregation. Let us now entreat the Lord, that the connection which has this day been formed, may be thus happy and blessed, to pastor and congregation.

Prayer.

Almighty and everlasting Father, Thou hast established a kingdom for Thyself upon the earth. Thou hast founded for Thyself, in Thy Son Jesus, a holy Church, against which the gates of hell cannot prevail. It is Thy gracious will that from this blessed institution, salvation to the souls of men shall go forth unto the end of days. Praise and adoration be unto Thee, the Father of mercies, for this manifestation of Thy goodness and grace.

We render praise and thanksgiving to Thee. Glory be to Thee for all the blessings which the preaching of Thy Gospel in these Thy courts, hath brought to immortal souls. And peace be with all who have labored in Thy service within this congregation, and been faithful in their labors.

Our Father in Christ, Thou dost this day send another laborer into this Thy harvest field. Thou dost command him to spread Thy heavenly light, to invite men to Thy heavenly consolations; in Christ's stead to beseech those whom He has redeemed: "Be ye reconciled unto God." Look down in mercy upon him, that he may fulfill his holy office here to the praise of Thy glorious name. Replenish him with all those Thy gifts which are requisite to the faithful and successful execution of his office. Support him in all his endeavors by Thy mighty power, and crown his sincere efforts with blessed success. Give him strength to be faithful to his high calling, even amid difficulties and opposition. And when at last his work on earth is ended, may he as a

faithful servant enter into the joy of his Lord.

O Lord, bless this congregation. Bless the officers and all the members of the Church. Preserve Thine altar perpetually in their midst, and ever keep alive upon it Thy holy fire. May Thy word and sacraments be continued to them in their purity, and the peaceful kingdom of Thy Son so flourish and prosper, that all who worship Thee in this place may in the end find their names written in the Lamb's book of life.

O Lord our God, who doest more than we can ask or think, fill us all with Thy grace. O Thou God of peace, sanctify us wholly, that our whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ. Amen.

NOTE: *A hymn shall now be sung, after which the newly installed pastor, kneeling with his face to the altar, shall say:*

Create in me a clean heart, O God; and renew a right spirit within me.

NOTE: *Then arising and turning to the congregation, he shall say:*

The Lord be with you.

NOTE: *The congregation may answer:*

And with thy spirit.

NOTE: *The minister shall say:*

Let us pray:

Most merciful God, our heavenly Father, give, we beseech Thee, unto me, and unto this congregation, Thy Holy Spirit, and Christian faithfulness and wisdom. Make me a diligent and worthy teacher and servant

of Thy Divine word, and thus build up and bless Thy Church; to the end that we, being admonished, enlightened, nourished, comforted and strengthened by Thy heavenly and everlasting word, may persevere in the profession of Thy name, unto the end, through Jesus Christ, Thy dear Son, our Lord. Amen.

NOTE: *Then shall he pronounce*

The Benediction.

VIII.—The Order of Licensure of Candidates.

NOTE: *A suitable hymn shall be sung, and the Candidate shall take his position before the altar. The President shall then say:*

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Beloved in the Lord: You stand here in the presence of God, to receive authority from the church to preach the gospel of reconciliation. Having found you possessed of the requisite qualifications, we consider ourselves fully authorized, solemnly to invest you with this sacred office.

Hear first the word of God which is recorded in Matt. xxviii. 18–20. "And Jesus came and spake unto them, saying: All power is given unto me in heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you

always, even unto the end of the world. Amen."

You are to teach and exhort, to feed and take care of the flock of Christ; and likewise to gather in the scattered sheep, that they may be saved. Never lose sight of the momentous duties which pertain to this office. What indescribable guilt would you incur, if through your negligence and slothfulness, or the actual violation of your trust, immortal souls should be neglected and perish! But unspeakably great and glorious will be your reward, if through your instrumentality many precious souls shall be brought to Jesus and rescued from temporal and eternal destruction.

The duties which devolve upon you as a licentiate in the gospel ministry are as follows:

1. A licensed candidate is authorized to perform all ministerial acts in the congregations committed to him.

2. His duty is to preach the pure, unadulterated word of God, to give religious instruction to children, to perform all other duties appertaining to the same office, to prosecute his studies with diligence, and in all cases of difficulty, to seek the advice of the president, or of his elder brethren in the ministry.

3. He must keep a diary of his ministerial acts, and present it, together with a few sermons of his own composition, annually to the synod for its inspection. His certificate of licensure must also be returned in order to its renewal.

4. He is required to attend the annual synodical meetings, and should he not be able, a written excuse must be sent as well

as his diary, with two or three sermons and his license.

These, beloved brethren, are the duties which you are now authorized and required, by the help of God to perform. Will you strive to fulfill them to the best of your ability, and faithfully discharge the duties of the office with which you are entrusted; will you preach in their purity the doctrines of the Church, according to the Augsburg confession, as they are set forth in God's holy word; and will you endeavor by the grace of God to be a pattern to your congregation in faith and love; if so, declare this your purpose in the presence of God and this Christian assembly, by saying, Yes.

NOTE: *The President shall now say:*

You have witnessed a good confession, and to it we say Yea and Amen.

NOTE: *The President now handing him the license shall say:*

Receive this license, which until the next meeting of Synod invests you with the office of the holy ministry.

And now, agreeably to ancient and sacred usage, extend to us your right hand in confirmation of the promises which you have made.

Let us pray:

Lord Jesus Christ! Thou art truly the Chief Shepherd and Bishop of Thy church. Thou hast founded, preserved and governed it unto this day. Thou hast appointed teachers and evangelists to be stewards of the mysteries of God, to instruct, to exhort, to be-

seech, to break the bread of life in Thy name and in Thy stead. Look in mercy upon these Thy servants who have been called to this office. Grant them a correct understanding of Thy truth; fill them with love to Thee and toward those whom Thou hast purchased with Thy blood; and quicken them to pure zeal in the cause of human salvation, and clothe them with the ornament of an irreproachable walk and conversation, that so they may serve Thee with fidelity and in godly sincerity, laboring for the extension of Thy kingdom, and the salvation of immortal souls.

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

NOTE: *The President shall then pronounce the benediction.*

IX.—The Order of Ordination to the Office of the Ministry.

NOTE: *Ordination usually takes place before the assembled Synod, but should any congregation desire that its minister be ordained in the church where he is called to serve, and be willing to defray the expenses, the request should be granted. If the officers of Synod cannot attend the Ordination, the president shall appoint a committee for this purpose. A sermon on the office of the ministry should*

be preached; if this cannot be done, an address at the altar should precede the Ordination.

After the sermon a hymn of invocation of the Holy Spirit should be sung. At the close of the hymn, the ordaining minister and the assistants shall go to the altar, and the persons to be ordained shall stand before it. The ordaining minister shall say:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Or,

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all.

Our Lord Jesus Christ, after His resurrection, said to His disciples, (John xx. 21,) Peace be unto you, as my Father hath sent me, even so send I you.

When He was about to ascend into heaven, He said to them, (Matthew xxviii. 18,) All power is given to me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world.

And when He ascended up far above all heavens, that He might fill all things; He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, (Ephesians iv. 10.)

Therefore the office of the ministry of reconciliation, the office of the Spirit whose work it is to justify, to renew, and to save, was instituted by the Lord Himself. Not that they are sufficient of themselves to hold this office of the New Testament, but their

sufficiency is of God. They are ambassadors for Christ; as though God did beseech you by them; and they have received from God a ministration of exceeding glory.

They should therefore adorn their ministry in all things, as St. Paul the apostle writes to Timothy and Titus. A bishop must be blameless, the husband of one wife; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) not self-willed, not soon angry, vigilant, sober, not given to wine, no striker, not greedy of filthy lucre, of good behaviour, temperate, just, holy, given to hospitality, a lover of good men, not a brawler, not covetous, but patient, not a novice, lest being lifted up with pride he fall into the condemnation of the devil, apt to teach, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil. He must be an example to the flock in word, in conversation, in charity, in spirit, in faith, in purity. He must give attendance to reading, to exhortation, to doctrine; and not neglect the gift that is in him, which was given him by prophecy, with the laying on of the hands of the presbytery. He must meditate upon these things, and give himself wholly to them, that his profiting may appear to all. He must take heed to himself, and to the doctrine, and continue in them, for in so doing he shall both save himself and them that

hear him. The same blessed apostle has briefly set forth all these things in his charge to the elders at Ephesus, Acts xx. 28, where he says: Take heed therefore to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.

From all these things you learn to how high a dignity, and to how weighty an office and charge, you are called; and that it is most certainly true, what the apostle saith: If a man desire the office of a bishop, he desireth a good work. Forasmuch then as your office and work is of so great difficulty, and you are not able of yourselves faithfully to fulfill it, so as shall be well pleasing to God, and to the edification of the Church; we exhort you to put your trust in the almighty grace of Jesus Christ our Lord, and to comfort yourselves with His help. They that wait upon the Lord shall renew their strength. And He who has promised to be with us alway, even unto the end of the world, will uphold you, and prosper you, in that whereunto He has sent you. And may He, whose strength is made perfect in our weakness, now give you grace, with pure lips, and sincere hearts, to make that confession which the Church has authorized us to ask of you. To this end lift up your hearts unto God, and say:

NOTE: *The persons to be ordained joining audibly.*

Father of our Lord Jesus Christ, I beseech Thee to strengthen me now by Thy good Spirit, that with gladness and sincerity of heart, I may confess my purpose to serve Thee in doctrine and life; so that ever here-

after this hour may be blessed to my soul. Out of the depths do I cry to Thee, O Lord. Lord, hear my voice; let Thine ear be attentive to the voice of my supplications. I wait for the Lord, my soul doth wait, and in His word do I hope. Amen.

NOTE: *Here the open Bible shall be placed before the persons to be ordained, and each shall place his right hand upon it, and the ordaining minister shall say:*

I now demand of you, beloved brethren in the Lord, in the presence of God and our Lord Jesus Christ, and also of this Christian assembly: Whether you are now ready, after due consideration, to take upon you this holy office, and as God shall give you strength, to execute and discharge the same, in such manner as shall be well pleasing to the Lord and Chief Shepherd of the Church? Will you preach the pure word of God, in accordance with the true understanding of the same, as set forth in the Confessions of our Church; and will you, by the grace of God, set to others the example of a godly life? If you so purpose, confess it before God, and this Christian congregation, by your solemn assent.

NOTE: *The persons to be ordained shall then say, one after the other:*

Yes, with my whole heart, the Lord helping me, through the power and grace of His Holy Spirit.

NOTE: *Then shall the ordaining minister say:*

You have witnessed a good confession before many witnesses, whereunto we say Yea and Amen. Kneel down before the omnipresent God, and receive with prayer and supplication this holy consecration.

NOTE: *The persons to be ordained kneeling, the ordaining minister shall say:*

Upon these solemn vows, which you have now taken upon you before God and men; we beseech God, the Father of our blessed Lord and Saviour Jesus Christ, the only Lord of the harvest, that He would so replenish you with His Holy Spirit, that you may be fitted worthily to exercise this sacred office. May He so strengthen and keep you, that you may give no offence in any thing, that the ministry be not blamed; but in all things approve yourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, ye live; as chastened, and not killed: as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things, (2 Corinthians vi.) The Lord grant you grace to do and suffer the work of the Gospel ministry, that in that great day ye may be ready to appear before the judgment seat of our Lord Jesus Christ, to give answer to the righteous Judge, to receive from His hand glory and honor and immortality, and to shine as the brightness of the firmament, and as the stars for ever and ever. Amen.

NOTE: *The assisting ministers shall say:*

Amen. Amen.

NOTE. *Then the ordaining minister, with the assistants, shall lay their hands upon the head of every one to be ordained, the ordaining minister saying:*

We now commit unto Thee, by the imposition of our hands, the holy office of the word and the sacraments of the Triune God; we ordain and consecrate thee to the ministry of reconciliation in the Church of Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost.

NOTE: *The assisting ministers shall say:*

Amen. Amen.

NOTE: *Then all the ordained ministers shall arise and say:*

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. **Amen.**

NOTE: *The ordaining minister alone shall then say:*

Most merciful God, our heavenly Father, Through Thy dear Son our Lord Jesus Christ, Thou hast declared: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." In obedience to this Thy command, we humbly and heartily beseech Thee, plenteously, to endow these Thy servants, us, and all who are called to the office and work of Thy Ministry, with Thy Holy Spirit, that we, with all who preach Thy word may be Thy

faithful Evangelists, and continue steadfast against all the temptations of the world, the flesh, and the devil, to the end, that through our endeavors Thy name may be hallowed, Thy kingdom be extended, and Thy will be done on earth. May it please Thee to restrain and bring to naught all Thy enemies, who blaspheme Thy name, and hinder Thy kingdom; and wherever Thy servants preach and labor, do Thou bless their preaching, and prosper the work of their hands and hearts, to the praise of Thy most holy name, and to the salvation of souls, through Thy dear Son our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, world without end.

NOTE: *The congregation shall say:*

Amen.

NOTE: *The persons ordained shall now arise.*

The ordaining minister shall then say to the persons ordained:

Go then, and feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; not as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. The Lord bless you from on high, and make you a blessing unto many, that you may bring forth fruit, and that your fruit may remain unto eternal life.

NOTE: *The persons ordained shall say:*

Amen.

NOTE: *All the ordained ministers present shall then give to the persons ordained the right hand of fellowship.*

Then shall be sung a hymn of praise and thanksgiving.

If the Lord's Supper is administered, it shall now begin at the words of Institution. If there is no communion, the services shall close with the Benediction. If the Ordination takes place in the congregation of the person ordained he shall not preach at that time.

X.—The Order for the laying of the Corner-Stone of a Church.

NOTE: *The minister and the Church Council shall go up, in procession, to the place where the Church is to be erected, saying the following:*

Psalm 122.

I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within Thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love Thee. Peace be within Thy walls, and prosperity within Thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek Thy good.

NOTE: *The officiating minister, standing near the corner-stone, shall then say:*

Beloved in the Lord: It is right and proper, and in accordance with the Holy Scrip-

tures, that in all our doings we should look up to Almighty God, the Father of lights, from whom cometh every good and perfect gift, and beseech Him to direct us by His good Spirit, and to prosper the work of our hands with His most gracious help. Especially, therefore, when we are now assembled to commence a house which is to be set apart to His honor and service, and in which His holy name is to be worshipped, His word to be proclaimed, and His sacraments administered, by the ministry whom He hath commissioned, let us humbly and devoutly supplicate His assistance, protection, and blessing.

Let us pray:

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ Thy Son our Lord. Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy name; and finally, by Thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

NOTE. *Then shall the minister and congregation say:*

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us

this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

NOTE: *Then shall the builders lay the stone in order: the officiating minister may read the inscription, and mention the articles to be placed in it and deposit them in the stone. When the stone is set in order and closed the minister shall say, with or without responses:*

Our help is in the name of the Lord,
Congregation. Who made heaven and earth.
M. Except the Lord build the house,
C. They labor in vain that build it.

NOTE: *Then the minister striking the stone three times with a hammer shall say:*

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I lay the corner-stone of an edifice to be here erected, by the name of —— Evangelical Lutheran Church, and to be devoted to the service of Almighty God, agreeably to the principles of the Evangelical Lutheran Church in its doctrines, ministry, liturgy, rites, and usages.

Other foundation can no man lay than that is laid, which is Jesus Christ—who is God over all, blessed for ever;—in whom we have redemption through His blood, even the forgiveness of sins, according to the riches of His grace. Amen.

NOTE: *The minister shall then say, with or without the responses:*

O Lord, open Thou our lips.
Congregation. And our mouth shall show forth Thy praise.

NOTE: *Then shall the minister and congregation say:*

I believe in God the Father Almighty, Maker of heaven and earth, And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the communion of Saints; The forgiveness of sins; The Resurrection of the body; And the life everlasting. Amen.

NOTE: *Then shall the minister say, with or without responses:*

Glory be to the Father, and to the Son, and to the Holy Ghost;

Congregation. As it was in the beginning, is now, and ever shall be, world without end.

M. Praise ye the Lord.

C. Let every thing that hath breath praise the Lord.

NOTE: *Then shall be sung a hymn of praise, after which the minister shall say:*

Let us pray:

Blessed be Thy name, O Lord, that it hath pleased Thee to put it into the hearts of Thy servants to commence the erection of a building in which Thy holy name is to be worshipped, and the messages of reconciliation are to be proclaimed, and the means of Thy grace and our salvation to be administered.

Prosper Thou them, O God, in this their undertaking; O prosper Thou their handywork. Give to the members of this congregation, unity of council, purity of intention, and a supreme aim at the advancement of Thy glory in promoting the extension and interests of Thy Holy Church, appointed for the salvation of mankind. Guard by Thy Providence every thing which may appertain to the building which is now begun in Thy fear, and in dependence on Thy blessing. And grant that all who are in any way connected with this temple to be made with hands, may seek those influences of Thy Holy Spirit by which their souls will be made temples holy unto Thee, and prepared for that city of the living God, which is eternal in the heavens. Hasten, we beseech Thee, the time when Thy Church, at unity in itself, shall serve Thee in godly quietness, and when all who profess Thy holy name, shall agree in the truth of Thy holy word, when all shall be united as true members in the blessed unity of that holy body of which Thy Son is the Head; and glorifying Thee in Thy Church on earth, with one heart and one mouth, be finally numbered with Thy Saints in Thy Church triumphant. All which we ask through the merits of Thy Son Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

NOTE: *Then may follow the Address, after which a hymn shall be sung, during which a collection may be taken up. Then shall the minister say;*

Let us pray:

O most merciful God, gracious Father, we

give Thee most hearty thanks that Thou hast counted us worthy to begin an edifice set apart for Thy worship; and we beseech Thee so to prosper our work by Thy power and goodness, that it may be completed as it is now begun under Thy favor and blessing, and that soon a devout and joyful congregation may be assembled here. O Thou, who art the Protector of all that trust in Thee, without whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that, Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

NOTE: *Then shall the minister say*

The Benediction.

XI.—The Order for the Consecration of a Church.

NOTE: *The ministers and the Church Council going up the aisle of the Church to the altar, shall, with or without responses, repeat the following Introit alternately, the officiating minister one verse, and the others another.*

Introit.

Minister. How amiable are Thy tabernacles, O Lord of Hosts.

Congregation. My soul longeth, yea fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. For a day in Thy courts is better than a thousand. (Psalm 84.)

M. Lift up your heads, O ye gates; even lift them up, ye everlasting doors;

C. And the King of glory shall come in.

M. Who is this King of glory?

C. The Lord of Hosts, He is the King of glory. (Psalm 24.)

NOTE: *When the ministers have entered within the rails of the altar, the whole congregation rising up shall sing or say the*

Gloria Patri.

Glory be to the Father, and to the Son,
And to the Holy Ghost;
As it was in the beginning, is now, and ever shall be,
World without end.
Amen.

NOTE: *Then shall the officiating minister say, with or without the response.*

The Lord be with you.
Congregation. And with thy spirit.

NOTE: *Then shall the minister say:*

Let us pray:

Almighty and everlasting God, Thou art the King of glory; and unto Thee alone who dwellest in the high and holy place, be praise and adoration, from the Host of heaven, and from all the dwellers upon earth; we Thy people come before Thy divine presence on this day with joyful hearts, to worship Thee in this house which Thou hast enabled Thy servants to build, and in which Thy name shall henceforth be recorded. Receive, we beseech Thee, our humble thanksgiving, our cheerful praises, and our sincere adoration, as the first offerings which we here bring be-

fore the throne of Thy majesty. Send down Thy Holy Spirit upon us, that we may lift up holy hands and pure hearts unto Thee. Let Thy glory fill this house, and Thy goodness appear unto Thy servants. Hear our prayer, O Lord our God, who livest and reignest for ever and ever. Amen.

NOTE: *Then shall the officiating minister say:*

Dearly Beloved: Mankind in all ages and in all places have common wants and enjoy common blessings; it is therefore proper that they should unite with one another in the worship of the Lord of Life and Giver of all good. God has declared that such worship is acceptable to Him, and His people have experienced that it is good to say to one another: O come, let us worship and bow down: let us kneel before the Lord our Maker; for He is our God, and we are the people of His pasture, and the sheep of His fold.

But for the performance of this sacred duty, it is necessary, not only that special seasons, but also that particular places should be appropriated. Holy men in all ages, have esteemed the erection of houses for the worship of God a good work. This work is especially sanctioned by the divine appointment of the tabernacle and temple under the old dispensation; the importance of frequenting them is enforced by the example of Christ, and the lessons of His apostles; and the consecration of them to the service of the Most High, or the separation of them from worldly and common uses is desirable, that when we meet together for religious purposes, no

thought or emotion may be awakened by the place foreign to that great object.

For such a consecration we are now assembled.

Let us hear from the Holy Scriptures in what manner in ancient time, the first temple of the only true God was dedicated. (Read 1 Kings viii. 22—30, and 54—58.) Hear also what Paul says: (Read Eph. ii. 11—22, and Heb. x. 19—29.)

NOTE: *Then shall the minister and congregation say*

The Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth, And in Jesus Christ his only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; the third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Christian Church, the communion of Saints; The forgiveness of sins; The Resurrection of the body; And the life everlasting. Amen.

NOTE: *Then shall the officiating minister say:*

And now in this faith, and by the authority committed to us by the Church of Christ, and with uplifted hearts to Almighty God, from whom cometh down every blessing; We, Ministers of the Church of Christ here assembled, do set apart and consecrate this edifice to a House of God, to a place of as-

sembly for the Christian Church under the name of N. N. Evangelical Lutheran Church, separating it henceforth from all unhallowed, ordinary, and common uses. We do consecrate it, with its pulpit, its altar, (its baptismal font) and all its parts to the honor of Almighty God our heavenly Father; for the offering up to Him of praise and thanksgiving, of prayer and intercession. We consecrate it to the preservation and furtherance of the Gospel of His only-begotten Son, our Lord Jesus Christ, the Enlightener and Redeemer of the world, that in it the word of the cross may be preached, according to the Confessions of our Evangelical Lutheran Church, His holy sacraments rightly administered to God's believing people, and His religion handed down to the latest generations. We consecrate it to the gracious work of the Holy Ghost, that in it, through His influence the hearts of men may be enlightened, sanctified, and sealed unto salvation, and Christian unity, love, and happiness may be promoted. And to these holy purposes we set apart and consecrate this house, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

But, in as much as the consecration of the temple erected by human hands is vain and ineffectual, if not followed by another consecration, even the consecration of those who intend to worship therein, I call upon all of you, who are here present, now to consecrate yourselves anew with all you are and have to the service of our God. To Him let our souls be consecrated with all their powers and affections, that they may be renewed after the image of Him who hath created

them in righteousness and true holiness! To Him let our bodies be consecrated, that they may be the temples of the Holy Ghost, and all their members and senses be vessels and instruments sanctified unto God! To Him let our calling and station in life be consecrated, that we may faithfully employ them in doing good and glorifying our Father who is in heaven! To Him let our whole life be consecrated, that every day may bear witness, that we have not received His grace in vain, but that we are living to His glory.

Thus may the consecration of this house be accompanied by the consecration of ourselves. And let all the people say Amen.

And now, I beseech you, my Christian brethren, to accompany me with your prayers to the God of all grace, that He may grant His blessing to this good work.

Let us pray:

O Lord, Thou art worthy to receive glory and honor, for Thou hast created all things, and by Thee they are constantly supported and upheld. Great and marvellous are Thy works Lord God Almighty! just and true are Thy ways, Thou King of Saints. Who shall not fear Thee and glorify Thy name? for Thou only art holy; Thou only art the Lord. All nations shall come and worship before Thee, when the counsel of Thy love hath been made known unto them.

The heavens, yea, the heaven of heavens cannot contain Thee: yet adored be Thy name that Thou art inviting us to communion with Thyself, the everlasting fountain of light, love, and joy.

Receive our thanks, O Father of mercies, for disposing Thy servants to erect this house for Thine honor, and the edification of immortal souls. Be pleased to accept the consecration of it to Thy service, to the religion of Jesus Christ, Thy Son, and to the operation of the Holy Spirit. Look down in mercy upon this sanctuary, to protect it from every danger; and upon all who shall assemble here from time to time, to gladden them with Thy blissful presence. Accomplish in their behalf, O Lord, Thy promise to dwell in the midst of them, that Thou mayest be their God, and that they may be Thy people. May they always enter Thy sanctuary with reverence, and never leave it without a blessing.

Grant, O Lord, that all who shall be dedicated to Thee in this house by the Holy Sacrament of Baptism, may grow in Thy fear and continue to be Thy true disciples; that all who shall here confirm the vows made at their baptism, may, by Thy Holy Spirit, fulfill the same, and grow in grace; that all who shall at this altar celebrate the atoning death of Christ, may be established in their faith and obtain remission of their sins; and that Thy word may at all times be preached here in its purity and power, received into honest and good hearts, and bring forth abundantly the fruits of righteousness and godliness.

Save now, O Lord, we beseech Thee; send now prosperity. Let Thy work appear to Thy servants, Thy glory to their children; and let the beauty of the Lord our God be upon us. And, being built upon the foundation of the prophets and apostles, Jesus

Christ himself the chief corner-stone, may we grow unto a holy temple in the Lord; and finally by Thy grace, be received into that temple not made with hands in which everlasting songs of praises ascend to Thee.

NOTE: *The minister and congregation shall then say:*

Our Father who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

NOTE: *Then shall a hymn be sung, during which the collection shall be taken. The Sermon shall then be preached. After which the exercises shall close by singing a Doxology, and the minister shall then pronounce the Benediction.*

XII.—The Order for Opening of Synod.

NOTE: *A Hymn of Invocation of the Holy Spirit, or any suitable hymn shall be sung, after which, the President, standing at the altar shall say, with or without responses:*

The Lord be with you.

Members of Synod. And with Thy Spirit.

P. Holy, holy, holy, is the Lord our God.

M. Heaven and earth are full of Thy glory.

P. Let us pray. (*All kneeling.*)

Holy art Thou, O Lord, heavenly Father, who dwellest in the high and holy place; we are unholy and wait for Thy salvation. Grant us now that grace which Thou hast

promised, which Thy Son has purchased, which Thy Holy Spirit conveys, and which all those who earnestly beseech Thee for that grace shall assuredly receive. We humble ourselves before the throne of Thy grace in lowliness of heart, and implore of Thee the gifts of Thy Holy Spirit, the Spirit of truth and of wisdom, of power and of might, of love and of concord. May He remove all self-sufficiency and all arrogance from us, the ministers of Thy church, and heralds of Thy gospel, and keep us from being led astray through selfishness and sinful desires. May He sanctify us through Thy truth. May He so reign and rule within us, that we, being filled with strength and courage, may continually seek after this one thing: to do Thy holy will, to glorify Thy Son, and to build up Thy kingdom. May He Himself make intercession for us, with groanings which cannot be uttered, and direct us in all our deliberations and decisions to Jesus Christ, who ever liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

NOTE: *Then shall the President followed by the Members of Synod say:*

I believe in God the Father Almighty, Maker of heaven and earth, And in Jesus Christ his only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; The Third day he rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, The communion of Saints; The forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

NOTE: *Then shall the President followed by the Members of Synod say:*

Our Father, who art in heaven, Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

NOTE: *The President shall then say:*

Having, therefore, dear brethren, boldness to enter into the holiest by the blood of Jesus, and having an high-priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience. And let us hold fast the profession of our faith without wavering; for He is faithful that promised. And let us consider one another, to provoke unto love and to good works.

I do hereby open this Synod, in accordance with the usage and principles of our Evangelical Lutheran Church, for the glory of God, for the welfare of the Church of Jesus Christ, and for the edification of all who believe in His name; In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Lord be with us, that we may prove what is that good, and acceptable and perfect will of God.

NOTE: *The President and Members of Synod shall say:*

Amen.

XIII.—The Closing of Synod.

NOTE: *A hymn of praise shall be sung, after which the President standing at the altar shall say:*

O give thanks unto the Lord, for He is good:

Members of Synod. And His mercy endureth for ever.

P. Let us pray. (*All kneeling.*)

Almighty and most merciful God, who art the source of all light and of all truth, we give thanks unto Thee, and laud Thy holy name, that Thou hast graciously granted us the assistance and comfort of Thy good Spirit, to the end that we might be preserved from the blinding influences of error, worldly-mindedness, and vanity. And we pray that Thy Spirit may continue so to rule and govern us, that strong in the power of faith, and immovable in steadfastness of heart, we may persevere in Thy work, and may always be found as faithful laborers in Thy vineyard, and as fearless confessors of Thy truth to the day of the coming of Thy Son, our Lord and Saviour Jesus Christ. Amen.

NOTE: *Then shall the President say:*

I do now close this Synod in the name of the Lord. And now, dear brethren, let us

stand fast in the love of Christ, that when He comes again in His glory, we may not be put to shame, but rejoice before Him.

NOTE: *The President followed by the Members of Synod shall say:*

I believe in God the Father Almighty, Maker of heaven and earth, And in Jesus Christ his only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; The Third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, The communion of Saints; The forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

NOTE: *Then shall the President and Members of Synod say:*

Our Father, who art in heaven, Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

NOTE: *A hymn shall then be sung, and the President shall pronounce the Benediction.*

XIV.—Burial of the Dead.

NOTE: *At the house, or after the corpse is brought into the Church, the minister standing before the altar shall say:*

Job xiv. 10, 11, 12:—Man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of sleep.

Job xix. 25, 26, 27:—I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.

John's Gos. xi. 25, 26:—Jesus saith, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.

NOTE: *Then shall be read the 39th Psalm, commencing at the 4th verse:*

Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.

Behold Thou hast made my days as an hand-breadth: and mine age is as nothing before Thee: verily every man at his best state is altogether vanity.

Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches and knoweth not who shall gather them.

And now, Lord, what wait I for? my hope is in Thee.

Deliver me from all my transgressions: make me not the reproach of the foolish.

I was dumb, I opened not my mouth; because Thou didst it.

Remove Thy stroke away from me: I am consumed by the blow of Thine hand.

When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like as a moth: surely every man is vanity.

Hear my prayer, O Lord, and give ear unto my cry: hold not Thy peace at my tears: for I am a stranger with Thee and a sojourner as all my fathers were.

O spare me, that I may recover my strength before I go hence and be no more.

Psalm xc.

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

NOTE: *After the reading of these Psalms, the minister and congregation standing, shall devoutly repeat the Lord's Prayer.*

Minister. Let us pray:

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us

this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

NOTE: *Then shall the minister read the following portion of Holy Writ.*

1 Corinthians xv.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

And why stand we in jeopardy every hour?

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

Be not deceived: evil communications corrupt good manners.

Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die:

And that which thou sowest, thou sowest

not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the

earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

NOTE: *Then shall the minister say:*

Let us pray:

Eternal God without whose direction and Providence nothing can happen to us in life or death! Out of affliction and sorrow we lift up our souls to Thee, for in Thee alone is our help and hope. Our existence is in Thy hands, and all our enjoyments are at

Thy disposal. Thou didst at first call us into being by Thy mighty power, and when Thou takest away our breath, we die and return to dust. In the midst of life we are in death. Of whom may we seek for succor, but to Thee, O Lord, who changest not, and who hast been the refuge of Thy children in all generations. The Lord liveth, let our hearts rejoice, and let the God of our salvation be for ever exalted. Under all the troubles of life, Thy mercy is our confidence and support. Even as a father pitieth his children, so Thou hast compassion upon the sons of men. Infinite wisdom and love direct all Thy dispensations. Behold Thy servants, O Lord, do with us whatsoever seemeth good in Thy sight. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. **Amen! Amen!**

NOTE: *An appropriate hymn shall then be sung, (If a sermon is preached, it is followed by a hymn,) and the* ***minister shall then say:***

Let us now accompany the remains of our departed brother, *sister, child,* to his last resting-place.

NOTE: *The body shall then be deposited in the grave, and the minister standing at the foot of the grave shall say:*

Man, who is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death. Of whom may we seek for succor, but of Thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not Thy merciful ears to our prayers: but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from Thee.

NOTE: *Then shall the minister say:*

Let us pray.

Eternal God, without whose direction and Providence nothing can happen to us in life or death! out of the depths of affliction and sorrow we lift up our souls unto Thee; for in Thee alone are our help and hope.

Teach us, O most gracious God, by the instances of mortality which are before our eyes, and particularly by the present mournful event, to see how short and uncertain our abode on earth is, and so to number our days that we may apply our hearts unto wisdom and seek the things which are above. Grant, that we may labor with increasing zeal to become the true disciples of our blessed Saviour; and, after believing in Him and obeying Him here below, be united with Him at Thy right hand, and with all whom we love, and with the virtuous and pious of all nations and tongues, praise Thee through endless ages, through Jesus Christ our Lord. Amen.

It having pleased Almighty God, in His wise Providence to take out of this world the soul of our deceased brother, *sister, child;* we

therefore commit the body to the ground; earth to earth, ashes to ashes, dust to dust; looking confidently for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ, who shall raise His followers to the participation of his own happiness and glory in heaven.

NOTE: *The services shall then be concluded with the benediction.*

The grace of our Lord Jesus Christ, the love of God, our heavenly Father, and the communion and fellowship of the Holy Spirit be with you now and evermore. Amen.

PART II.

SCRIPTURE LESSONS.

SEARCH THE SCRIPTURES.—JESUS.

I.—Pericopee.

The 1*st Sunday in Advent.*
The Gos.—Matt. xxi. 1–9.
The Epis.—Rom. xiii. 11–14.

The 2*d Sunday in Advent.*
Luke xxi. 25–36.
Rom. xv. 4–13.

The 3*d Sunday in Advent.*
Matt. xi. 2–10.
1 Cor. iv. 1–5.

The 4*th Sunday in Advent.*
John i. 19–28.
Philipp. iv. 4–7.

Christmas day.
Luke ii. 1–14.
Titus ii. 11–14.

Sunday after Christmas.
Luke ii. 33–40.
Gal. iv. 1–7.

New-year's day, or the Circumcision of Christ.
Luke ii. 21.
Gal. iii. 23–29.

Sunday after New-year.
Matt. ii. 13–23, *or*
Matt. iii. 13–17.
1 Peter iv. 12–19, *or*
Titus iii. 4–7.

Epiphony, or Manifestation of Christ to the Gentiles.
Matt. ii. 1–12.
Isaiah lx. 1–6, *or*
Ephes. iii. 1–12.

1*st Sunday after Epiphany.*
Luke ii. 41–52.
Rom. xii. 1–6.

2*d Sunday after Epiphany.*
John ii. 1–11.
Rom. xii. 6–16.

3*d Sunday after Epiphany.*
Matt. viii. 1–13.
Rom. xii. 17–21.

4*th Sunday after Epiphany.*
Matt. viii. 23–27.
Rom. xiii. 8–10.

5*th Sunday after Epiphany.*
Matt. xiii. 24–30.
Coloss. iii. 12–17.

6*th Sunday after Epiphany.*
Matt. xvii. 1–9.
2 Peter i. 16–21.

Septuagesima, or 3*d Sunday before Lent.*
Matt. xx. 1–16.
1 Cor. ix. 24–27.

Sexagesima, or 2*d Sunday before Lent.*
Luke viii. 4–15.
2 Cor. xi. 19–31.

Quinquagesima, or 1*st Sunday before Lent.*
Luke xviii. 31–43.
1 Cor. xiii.

The 1*st Sunday in Lent.*
Matt. iv. 1–11.
2 Cor. vi. 1–10.

The 2*d Sunday in Lent.*
Matt. xv. 21–28.
1 Thess. iv. 1–7.

The 3*d Sunday in Lent.*
Luke xi. 14–28.
Ephes. v. 1–13.

The 4*th Sunday in Lent.*
John vi. 1–15.
Gal. iv. 21–31.

The 5th Sunday in Lent.
John viii. 46–59.
Heb. ix. 11–15.

The 6th Sunday in Lent.
Matt. xxi. 1–9.
Philipp. ii. 5–11, *or*
1 Cor. xi. 23–32.

Good Friday.
Matt. xxvi. 36, to the end of Chap. xxvii., or Mark xiv. 32, to the end of Chap. xv., or Luke xxii. 39, to the end of Chap. xxiii., or John xviii. and xix.
Isaiah liii.

Easter.
Mark xvi. 1–8.
1 Cor. v. 6–8.

Easter Monday.
Luke xxiv. 13–35.
Acts x. 34–41.

1st Sunday after Easter.
John xx. 19–31.
1 John v. 4–10.

2d Sunday after Easter.
John x. 11–16.
1 Peter ii. 21–25.

3d Sunday after Easter.
John xvi. 16–23.
1 Peter ii. 11–20.

4th Sunday after Easter.
John xvi. 5–15.
James i. 16–21.

5th Sunday after Easter.
John xvi. 23–30.
James i. 22–27.

Ascension-day.
Mark xvi. 14–20.
Acts i. 1–11.

The Sunday after Ascension-day.
John xv. 26, xvi. 4.
1 Peter iv. 7–11.

Whitsunday.
John xiv. 23–31.
Acts ii. 1–12.

Whit Monday.
John iii. 16–21.
Acts x. 42–48.

Trinity Sunday.
John iii. 1–15.
Rom. xi. 33–36.

1st Sunday after Trinity.
Luke xvi. 19–31.
1 John iv. 16–21.

2d Sunday after Trinity.
Luke xiv. 16–24.
1 John iii. 13–18.

3d Sunday after Trinity.
Luke xv. 1–10.
1 Peter v. 6–11.

4th Sunday after Trinity.
Luke vi. 36–42.
Rom. viii. 18–23.

5th Sunday after Trinity.
Luke v. 1–11.
1 Peter iii. 8–15.

6th Sunday after Trinity.
Matt. v. 20–26.
Rom. vi. 3–11.

7th Sunday after Trinity.
Mark viii. 1–9.
Rom. vi. 19–23.

8th Sunday after Trinity.
Matt. vii. 15–23.
Rom. viii. 12–17.

9th Sunday after Trinity.
Luke xvi. 1–9.
1 Cor. x. 6–13.

10th Sunday after Trinity.
Luke xix. 41–48.
1 Cor. xii. 1–11.

11th Sunday after Trinity.
Luke xviii. 9–14.
1 Cor. xv. 1–10.

12th Sunday after Trinity.
Mark vii. 31–37.
2 Cor. iii. 4–11.

13th Sunday after Trinity.
Luke x. 23–37.
Gal. iii. 15–22.

14th Sunday after Trinity.
Luke xvii. 11–19.
Gal. v. 16–24.

15th Sunday after Trinity.
Matt. vi. 24–34.
Gal. v. 25, vi. 10.

16th Sunday after Trinity.
Luke vii. 11–17.
Ephes. iii. 13–21.

17th Sunday after Trinity.
Luke xiv. 1–11.
Ephes. iv. 1–6.

18th Sunday after Trinity.
Matt. xxii. 34–46.
1 Cor. i. 4–9.

19th Sunday after Trinity.
Matt. ix. 1–8.
Ephes. iv. 22–28.

20th Sunday after Trinity.
Matt. xxii. 1–14.
Ephes. v. 15–21.

21st Sunday after Trinity.
John iv. 47–54.
Ephes. vi. 10–17.

22d Sunday after Trinity.
Matt. xviii. 23–35.
Philipp. i. 3–11.

23d Sunday after Trinity.
Matt. xxii. 15–22.
Philipp. iii. 17–21.

24th Sunday after Trinity.
Matt. ix. 18–26.
Coloss. i. 9–14.

25th Sunday after Trinity.
Matt. xxiv. 15–28.
1 Thess. iv. 13–18.

26th Sunday after Trinity.
Matt. xxv. 31–46.
2 Peter iii. 3–14.

27th Sunday after Trinity.
Matt. xxiv. 36, xxv. 1–30.
1 Thess. v. 1–11.

Reformation.
Rev. xiv. 6–13.
Psalm xlvi.

II.—Penitential Psalms.

Psalm vi.

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

Have mercy upon me, O Lord; for I am weak; O Lord, heal me; for my bones are vexed.

My soul is also sore vexed: but thou, O Lord, how long?

Return, O Lord, deliver my soul: oh save me for thy mercies' sake.

For in death there is no remembrance of

thee; in the grave who shall give thee thanks?

I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication; the Lord will receive my prayer.

Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

Psalm xxxii.

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones waxed old through my roaring all the day long.

For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding-place; thou shalt pre-

serve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Psalm xxxviii.

O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

For thine arrows stick fast in me, and thy hand presseth me sore.

There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me.

My wounds stink and are corrupt because of my foolishness.

I am troubled; I am bowed down greatly; I go mourning all the day long.

For my loins are filled with a loathsome disease: and there is no soundness in my flesh.

I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

Lord, all my desire is before thee: and my groaning is not hid from thee.

My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

They also that seek after my life lay snares for me; and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

Thus I was as a man that heareth not, and in whose mouth are no reproofs.

For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.

For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.

For I am ready to halt, and my sorrow is continually before me.

For I will declare mine iniquity; I will be sorry for my sin.

But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.

They also that render evil for good are mine adversaries; because I follow the thing that good is.

Forsake me not, O Lord: O my God, be not far from me.

Make haste to help me, O Lord my salvation.

Psalm li.

Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips; and my mouth shall show forth thy praise.

For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering.

The sacrifices of God are a broken spirit:

a broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

Psalm cii.

Hear my prayer, O Lord, and let my cry come unto thee.

Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

For my days are consumed like smoke, and my bones are burned as a hearth.

My heart is smitten, and withered like grass; so that I forget to eat my bread.

By reason of the voice of my groaning my bones cleave to my skin.

I am like a pelican of the wilderness: I am like an owl of the desert.

I watch, and am as a sparrow alone upon the housetop.

Mine enemies reproach me all the day; and they that are mad against me are sworn against me.

For I have eaten ashes like bread, and mingled my drink with weeping,

Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

My days are like a shadow that declineth; and I am withered like grass.

But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.

Thou shalt arise, and have mercy upon

Zion: for the time to favor her, yea, the set time, is come.

For thy servants take pleasure in her stones, and favor the dust thereof.

So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

When the Lord shall build up Zion, he shall appear in his glory.

He will regard the prayer of the destitute, and not despise their prayer.

This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;

To hear the groaning of the prisoner; to loose those that are appointed to death;

To declare the name of the Lord in Zion, and his praise in Jerusalem;

When the people are gathered together, and the kingdoms, to serve the Lord.

He weakened my strength in the way; he shortened my days.

I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

But thou art the same, and thy years shall have no end.

The children of thy servants shall con-

tinue, and their seed shall be established before thee.

Psalm cxxx.

Out of the depths have I cried unto thee, O Lord.

Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait, and in his word do I hope.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

Psalm cxliii.

Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me; my heart within me is desolate.

I remember the days of old; I meditate on

all thy works; I muse on the work of thy hands.

I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.

Hear me speedily, O Lord; my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness.

Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

III.—The History of the Passion of our Lord and Saviour.

PART I.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Then from that day forth they took counsel together for to put him to death.[1]

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,[2]

Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

And they shall scourge him, and put him to death; and the third day he shall rise again.

And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.[3]

Then Jesus six days before the passover came to Bethany in the house of Simon the leper, where Lazarus was which had been dead, whom he raised from the dead.[4]

There they made him a supper; and Mar-

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[1] John ii. 47–53.
[2] Matt. xx. 17.
[3] Luke xviii. 31–34.
[4] Matt. xxvi. 6.

tha served: but Lazarus was one of them that sat at the table with him.[1]

And as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box and poured it on his head.[2]

And anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

Why was not this ointment sold for three hundred pence, and given to the poor?

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.[3]

And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

She hath done what she could: she is come aforehand to anoint my body to the burying.

Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.[4]

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem.[5]

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples.

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[1] Jno. xii. 1, 2. [2] Mark xiv. ? [3] Jno. xii. 3–6.
[4] Mark xiv. 6–9 [5] Jno. xii. 12.

Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying.

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

And the disciples went, and did as Jesus commanded them,

And brought the ass, and the colt, and put on them their clothes, and they set him thereon.[1]

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.[2]

And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.[3]

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.[4]

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city, and wept over it,

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[1] Matt. xxi. 1–7.
[2] Jno. xii. 17.
[3] Mark xi. 8.
[4] Matt. xxi. 9.

Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.[1]

And when he was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.[2]

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?[3]

And Jesus answered and said unto them, I will also ask of you one question, and answer

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[1] Luke xix. 39–44. [2] Matt. xxi. 10–13.
[3] Luke xx. 1, 2.

me, and I will tell you by what authority I do these things.[1]

The baptism of John, was it from heaven, or of men?

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

But and if we say, Of men; all the people will stone us; for they be persuaded that John was a prophet.[2]

And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.[3]

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

And when the time of the fruit drew near, he sent his servants (servant)[4] to the husbandmen,[5] that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.[6]

And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

And again he sent another; and him they killed, and many others; beating some, and killing some.

Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.[7]

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[1] Mark xi. 29.
[2] Luke xx. 4–6.
[3] Matt. xxi. 27.
[4] Luke xx. 10.
[5] Matt. xxi. 33, 34.
[6] Luke xx. 10.
[7] Mark xii. 4–6.

But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto those husbandmen?[1]

They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.[2]

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.[3]

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

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1 Luke xx. 14, 15. 2 Matt. xxi. 40–44.
3 Matt. xxiii. 37–39.

But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet,[1] and they left him, and went their way.[2]

PART II.

Then came the day of unleavened bread, when the passover must be killed.

And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

And they said unto him, Where wilt thou that we prepare?

And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

And ye shall say unto the good man of the house, The Master saith unto thee,[3]

My time is at hand; I will keep the passover at thy house with my disciples.[4]

And he shall show you a large upper room furnished: there make ready.[5]

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.[6]

And in the evening he sat down with the twelve.[7]

And he said unto them, With desire I have desired to eat this passover with you before I suffer:

For I say unto you, I will not any more

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[1] Matt. xxi. 45, 46
[2] Mark xii. 12.
[3] Luke xxii. 7–11
[4] Matt. xxvi. 18.
[5] Luke xxii. 12.
[6] Mark xiv. 16, 17.
[7] Matt. xxvi. 20.

eat thereof, until it be fulfilled in the kingdom of God.

And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

For I say unto you, I will not drink of the fruit of the vine,[1] until that day when I drink it new with you in my Father's kingdom.[2]

And there was also a strife among them, which of them should be accounted the greatest.

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

Ye are they which have continued with me in my temptations.

And I appoint unto you a kingdom, as my Father hath appointed unto me;

That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.[3]

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

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[1] Luke xxii. 15–18. [2] Matt. xxvi. 29. [3] Luke xxii. 24–30.

He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.[1]

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

Then the disciples looked one on another, doubting of whom he spake.[2]

Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said,[3]

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

He then lying on Jesus' breast saith unto him, Lord, who is it?

Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Now no man at the table knew for what intent he spake this unto him.

For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

He then, having received the sop, went immediately out; and it was night.[4]

And the Lord said, Simon, Simon, behold,

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[1] Jno. xiii. 2–17.
[2] Jno. xiii. 21, 22.
[3] Matt. xxvi. 25.
[4] Jno. xiii. 23–30.

Satan hath desired to have you, that he may sift you as wheat:

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.[1]

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to[2] the disciples, and said, Take, eat: this is my body,[3] which is given for you: this do in remembrance of me.[4]

After the same manner also he took the cup, when he had supped,[5] and gave thanks, and gave it to them, saying, Drink ye all of it:[6] This cup is the New Testament in my blood,[7] which is shed for you:[8] and for many for the remission of sins,[9] this do ye, as oft as you drink it, in remembrance of me;[10] and they all drank of it.[11]

And when they had sung a hymn they went out into the Mount of Olives.[12]

PART III.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

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[1] Luke xxii. 31–34.
[2] Mark xiv. 22.
[3] Matt. xxvi. 26.
[4] Luke xxii. 19.
[5] 1 Cor. xi. 25.
[6] Matt. xxvi. 27.
[7] 1 Cor. xi. 25.
[8] Luke xxii. 20.
[9] Matt. xxvi. 28.
[10] 1 Cor. xi. 25.
[11] Mark xiv. 23.
[12] Mark xiv. 26.

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Now they have known that all things whatsoever thou hast given me are of thee.

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not

known thee: but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.[1]

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden,[2] which was named Gethsemane:[3] into which he entered,[4] and saith unto the disciples, Sit ye here, while I go and pray yonder.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.[5]

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed.[6]

And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

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[1] Jno. xvii.
[2] Jno. xviii. 1.
[3] Mark xiv. 32.
[4] Jno. xviii. 1.
[5] Matt. xxvi. 36–38.
[6] Luke xxii. 41.

And he came and found them asleep again: for their eyes were heavy,[1] neither wist they what to answer him.[2]

And he left them, and went away again, and prayed the third time, saying the same words.[3]

Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening him.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.[4]

Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.[5]

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

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[1] Matt. xxvi. 39–43.
[2] Mark xiv. 40.
[3] Matt. xxvi. 44.
[4] Luke xxii. 42–46.
[5] Matt. xxvi. 45–48.

They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.[1]

And forthwith he came to Jesus, and said, Hail, Master; and kissed him.[2]

But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

And one of them smote the servant of the high priest, and cut off his right ear.[3] The servant's name was Malchus.[4]

And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.[5]

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

But how then shall the Scriptures be fulfilled, that thus it must be?

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[1] Jno. xviii. 4–9.
[2] Matt. xxvi. 49.
[3] Luke xxii. 48–50.
[4] Jno. xviii. 10.
[5] Luke xxii. 51.

In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me,[1] but this is your hour, and the power of darkness.[2]

But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.[3]

PART IV.

Then the band and the captain and officers of the Jews took Jesus, and bound him,

And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year.

Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.[4]

The high priest then asked Jesus of his disciples, and of his doctrine.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and

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[1] Matt. xxvi. 52–55.
[2] Luke xxii. 53.
[3] Matt. xxvi. 56–58
[4] Jno. xviii. 12–15.

in the temple, whither the Jews always resort; and in secret have I said nothing.

Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Now Annas had sent him bound unto Caiaphas the high priest,[1] where all the chief priests and the[2] scribes and the elders were assembled.[3]

And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.[4]

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none.[5]

For many bare false witness against him, but their witness agreed not together.[6]

Yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.[7]

And the high priest stood up in the midst,

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[1] Jno. xviii. 19–24.
[2] Mark xiv. 53.
[3] Matt. xxvi. 57.
[4] Jno. xviii. 15.
[5] Matt. xxvi. 59, 60.
[6] Mark xiv. 56.
[7] Matt. xxvi. 60, 61.

and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?[1]

But Jesus held his peace. And the high priest answered, and said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God.

Jesus saith unto him, Thou hast said: I am;[2] nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

What think ye? They answered and said, He is guilty of death.

Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

Saying, Prophesy unto us, thou Christ: Who is he that smote thee?[3]

But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.[4]

But Peter followed him afar off unto the

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[1] Mark xiv. 60, 61.
[2] Mark xiv. 62.
[3] Matt. xxvi. 63–68.
[4] Jno. xviii. 16, 17.

high priest's palace, and went in, and sat with the servants to see the end.[1]

And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.[2]

And a damsel came unto him, saying, Thou also wast with Jesus of Galilee.[3]

But he denied before them all,[4] saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.[5]

And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.[6]

One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?[7]

And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

Then began he to curse and to swear, saying, I know not the man,[8] of whom you speak.[9]

I know not what thou sayest, And immediately, while he yet spake, the cock crew.[10]

And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.[11]

And Peter went out, and wept bitterly.[12]

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1 Matt. xxvi. 58.
2 Jno. xviii. 18.
3 Matt. xxvi. 69.
4 Matt. xxvi. 70.
5 Mark xiv. 68.
6 Luke xxii. 59.
7 Jno. xviii. 26.
8 Matt. xxvi. 73, 74.
9 Mark xiv. 71.
10 Luke xxii. 60.
11 Mark xiv. 72.
12 Luke xxii. 62.

When the morning was come, the whole multitude of them arose,[1] all the chief priests and elders of the people took council against Jesus to put him to death.[2]

And they bound Jesus, and carried him away[3] from Caiaphas unto the hall of judgment,[4] and delivered him to Pontius Pilate the Governor,[5] and they themselves went not into the judgment hall lest they should be defiled, but that they might eat the passover.[6]

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

And they took counsel, and bought with them the potter's field, to bury strangers in.

Wherefore that field was called, The field of blood, unto this day.

Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

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[1] Luke xxiii. 1.
[2] Matt. xxvii. 1.
[3] Mark xv. 1.
[4] Jno. xviii. 28.
[5] Matt. xxvii. 2.
[6] Jno. xviii 28.

And gave them for the potter's field, as the Lord appointed me.[1]

PART V.

Pilate then went out unto them, and said, What accusation bring ye against this man?

They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.[2]

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king.[3]

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done?

Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

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1 Matt. xxvii. 3–10. 2 Jno. xviii. 29–32.
3 Luke xxiii. 2.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.[1]

And when he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him to never a word; insomuch that the governor marvelled greatly.[2]

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.[3]

When Pilate heard of Galilee, he asked whether the man were a Galilean.

And as soon as he knew that he belonged unto Herod's jurisdiction he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

Then he questioned with him in many words; but he answered him nothing.

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[1] Jno. xviii. 33–38. [2] Matt. xxvii. 12–14.
[3] Luke xxiii. 5.

And the chief priests and scribes stood, and vehemently accused him.

And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests, and the rulers, and the people,

Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him;

No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him:

I will therefore chastise him, and release him.[1]

Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

And they had then a notable prisoner, called Barabbas,[2] that for sedition and murder was cast into prison, whom they had desired;[3]

And the multitude crying aloud began to desire him to do as he had ever done unto them.

But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?[4]

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[1] Luke xxiii. 6–16.
[2] Matt. xxvii. 15, 16
[3] Luke xxiii. 25.
[4] Mark xv. 8, 9.

Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

For he knew that for envy the chief priests[1] had delivered him.[2]

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.[3]

But the chief priests moved the people, that he should rather release Barabbas unto them.

And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?[4]

But they cried, saying, Crucify him, crucify him.

And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.[5]

And they cried out the more exceedingly Crucify him.[6]

And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.[7]

Then Pilate therefore took Jesus, and scourged him.[8]

And the soldiers led him away into the

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[1] Mark xv. 10.
[2] Matt. xxvii. 17, 18.
[3] Matt. xxvii. 19.
[4] Mark xv. 11, 12.
[5] Luke xxiii. 21, 22.
[6] Mark xv. 14.
[7] Luke xxiii. 23.
[8] John xix. 1.

hall, called Pretorium; and they call together the whole band.[1]

And they stripped him, and put on him a scarlet robe.

And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews![2] and they smote him with their hands.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man.

When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid;

And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

Jesus answered, Thou couldest have no power at all against me, except it were given

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[1] Mark xv. 16. [2] Matt. xxvii. 28, 29.

thee from above: therefore he that delivered me unto thee hath the greater sin.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.[1]

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.

Then answered all the people, and said, His blood be on us, and on our children.

Then released he Barabbas unto them: and, when he had scourged Jesus, he delivered him to be crucified.[2]

PART VI.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

And they spit upon him, and took the reed, and smote him on the head.

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[1] Jno. xix. 3–15. [2] Matt. xxvii. 24–26.

And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him.[1]

And there were also two others, malefactors, led with him to be put to death.[2]

And he bearing his cross went forth:[3]

And as they came out they found a man of Cyrene, Simon by name;[4] coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him.

But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

For if they do these things in a green tree, what shall be done in the dry?[5]

And when they were come unto a place called Golgotha, that is to say, a place of a skull,[6] they gave him to drink wine mingled with myrrh: but he received it not.[7]

Then said Jesus, Father, forgive them; for they know not what they do.[8]

And it was the third hour, and they crucified him.[9]

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1 Matt. xxvii. 27–31.
2 Luke xxiii. 32.
3 Jno. xix. 17.
4 Matt. xxvii. 32.
5 Luke xxiii. 26–31.
6 Matt. xxvii. 33.
7 Mark xv. 23.
8 Luke xxiii. 34.
9 Mark xvi. 25.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.[1]

And sitting down they watched him there:[2]

And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.[3]

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene.

When Jesus, therefore, saw his mother,

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[1] Jno. xix. 19–24. [2] Matt. xxvii. 36.
[3] Luke xxiii. 35.

and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! and from that hour that disciple took her unto his own home.[1]

And they that passed by reviled him, wagging their heads,[2] and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Likewise also the chief priests mocking him, with the scribes and elders, said,

He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

The thieves also, which were crucified with him, cast the same in his teeth.[3]

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

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[1] Jno. xix. 25–27. [2] Matt. xxvii. 39.
[3] Matt. xxvii. 40–44.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

And the sun was darkened, and the vail of the temple was rent in the midst.[1]

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?[2]

And some of them that stood by, when they heard it, said, Behold, he calleth Elias.[3]

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar;[4]

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

The rest said, Let be, let us see whether Elias will come to save him.[5]

When Jesus therefore had received the vinegar, he said, It is finished: and[6] cried with a loud voice, Father, into thy hands I commend my spirit: and having said thus,[7] he bowed his head and gave up the ghost.[8]

And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

And the graves were opened; and many bodies of the saints which slept arose,

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

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[1] Luke xxiii. 39–45
[2] Matt. xxvii. 46.
[3] Mark xv. 35.
[4] Jno. xix. 28, 29.
[5] Matt. xxvii. 48, 49.
[6] Jno. xix. 30.
[7] Luke xxiii. 46.
[8] Jno. xix. 30.

Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done,[1] that he so cried out, and gave up the ghost,[2] he glorified God, saying, Certainly this was a righteous man.[3]

Truly this man was the Son of God.[4]

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.[5]

PART VII.

And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.[6]

Among which was Mary Magdalene, and Mary the mother of James the Less,[7] and Joses, and Salome,[8] the mother of Zebedee's children.[9]

Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.[10]

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

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[1] Matt. xxvii. 51–54.
[2] Mark xv. 39.
[3] Luke xxiii. 47.
[4] Mark xv. 39.
[5] Luke xxiii. 48.
[6] Luke xxiii. 49.
[7] Mark xv. 40.
[8] Mark xv. 40.
[9] Matt. xxvii. 56.
[10] Mark xv. 41.

But when they came to Jesus, and saw that he was dead already, they brake not his legs:

But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

And again another Scripture saith, They shall look on him whom they pierced.[1]

When the even was come, there came a rich man of Arimathea, named Joseph,[2] an honorable counsellor, which also waited for the kingdom of God; and he was a good man, and a just:

(The same had not consented to the counsel and deed of them:)[3] being a disciple of Jesus, but secretly for fear of the Jews,[4] came, and went in boldly unto Pilate, and craved the body of Jesus.[5]

And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

And when he knew it of the centurion, he gave the body to Joseph.

And he bought fine linen.[6]

And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pound weight.

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[1] Jno. xix. 31–37.
[2] Matt. xxvii. 57.
[3] Luke xxiii. 50, 51.
[4] Jno. xix. 38.
[5] Mark xv. 43.
[6] Mark xv. 43–46.

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre,[1] which he had hewn out in the rock:[2] wherein never man before was laid.[3]

There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.[4]

And he rolled a great stone to the door of the sepulchre, and departed.

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.[5]

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

And they returned and prepared spices and ointments; and rested the sabbath day according to the commandment.[6]

Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

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[1] Jno. xix. 39–41.
[2] Matt. xxvii. 60.
[3] Luke xxiii. 53.
[4] Jno. xix. 42.
[5] Matt. xxvii. 60, 61.
[6] Luke xxiii. 55, 56.

Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.[1]

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[1] Matt. xxvii. 62–66.

PART III.

THE CONFESSIONS OF THE EVANGELICAL LUTHERAN CHURCH.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—PAUL.

CONFESSIONS.

I.—The Apostolic Confession.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; on the third day He arose again from the dead; He ascended into heaven, and sits at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Christian church; the communion of saints; the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

II.—The Nicene Confession.

I believe in one God only, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father, before all worlds; God of God, Light of Light, very God of very God, begotten, not made, consubstantial with the Father, by

whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again, according to the Scriptures, ascended into heaven, and sits at the right hand of the Father; and He shall come again, with glory, to judge both the living and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceeds from the Father and the Son; who with the Father and the Son, is worshipped and glorified, who spoke by the prophets. And I believe in one holy Christian Apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and life in the world to come. Amen.

III.—The Athanasian Confession.

Whosoever will be saved, before all things, it is necessary that he hold the true Christian faith.

Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

But this is the true Christian faith: That we worship one God only in Trinity, and Trinity in Unity.

Neither confounding the persons, nor dividing the essence.

For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son uncreated, the Holy Ghost uncreated.

The Father is incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father is eternal, the Son eternal, the Holy Ghost eternal.

And yet there are not three eternals, but one eternal.

As also there are not three uncreated Beings, nor three incomprehensible Beings: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet there is not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet there are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost Lord.

And yet there are not three Lords, but one Lord.

For as we, according to Christian truth, must acknowledge every person by itself to be God and Lord, so we are forbidden by the Christian religion to say, there are three Gods, or three Lords.

The Father is neither made of any one, nor created nor begotten.

The Son is of the Father alone; not made, nor created, but *begotten*.

The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but *proceeding*.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after the other; none is greater, or less than another;

But the whole three persons are co-eternal together, and co-equal.

So that in all things as aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, to believe rightly also in the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and MAN.

God, of the essence of the Father, begotten before the worlds; and MAN, of the substance of his mother, born in the world.

Perfect God, and perfect man of a reasonable soul and human flesh subsisting.

Equal to the Father as touching his Godhead, and inferior to the Father as touching his humanity. Who, although he be God and man, yet he is not two, but one Christ.

One, not by conversion of the Godhead into flesh, but by taking of the humanity into God.

One altogether; not by confusion of substance but by Unity of Person.

For as the reasonable soul and flesh is one man, so God and man is one Christ;

Who suffered for our salvation, descended into hell, and rose again the third day from the dead, He ascended into heaven, he sits at the right hand of the Father, God Almighty: whence He shall come to judge the living and the dead. At whose coming all men shall rise again with their bodies, and shall give an account for their works.

And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

This is the true Christian faith; which, except a man believe faithfully, he cannot be saved.

IV.—The Unaltered Augsburg Confession; or Confession of the Faith of Several Princes and Estates, delibered to his Imperial Majesty, Charles V., at the Diet of Augsburg, A. D. 1530.

ARTICLES OF FAITH AND DOCTRINE.

Article I.—*Of God.*

Our churches unanimously hold and teach, agreeably to the Decree of the Council of Nice, that there is only one Divine Essence, which is called, and truly is, God; but that there are three persons in this one Divine Essence, equally powerful, equally eternal—God the Father, God the Son, God the Holy

Ghost—who are one Divine Essence, eternal, incorporeal, indivisible, infinite in power, wisdom, and goodness, the Creator and Preserver of all things visible and invisible. And the word *person* is not intended to express a part or quality of another, but that which subsists of itself, precisely as the Fathers have employed this term on this subject.

Every heresy opposed to this Article is therefore condemned: as that of the Manichæans, who assume two principles, the one good, the other evil. Likewise the heresies of the Valentinians, Arians, Eunomians, Mahometans, and the like; also that of the ancient and modern Samosatenians, who admit but one person, and sophistically explain away these two—the Word and the Holy Spirit—asserting, that they must not be viewed as distinct persons, but that the Word signifies the oral word or voice, and that the Holy Ghost is the principle of motion in things.

Article II.—*Of Original Sin.*

We teach, that since the fall of Adam all men who are naturally engendered, are conceived and born in sin; that is, that they all are from their mother's womb full of evil desires and propensities, and can have by nature no true fear of God, no true faith in God; and that this innate disease, or original sin, is truly sin, which brings all those under the eternal wrath of God, who are not born again by Baptism and the Holy Spirit.

Hence, we condemn the Pelagians and others, who deny that original corruption is

sin, whereby they assert, to the disparagement of the merits and sufferings of Christ, that piety is the result of our natural powers.

Article III.—*Of the Son of God.*

It is taught likewise, that God the Son became man, and was born of the blessed Virgin Mary; and that the two natures, human and divine, inseparably united in one person, are one Christ, who is true God and man, who was really born, who truly suffered, was crucified, died, and was buried, that he might be a sacrifice, not only for original sin, but also for all other sins, and might appease the wrath of God.

Further, that this same Christ descended into hell, and truly arose from the dead on the third day, ascended to heaven, and sits at the right hand of God, that He may perpetually reign over all creatures, and govern them, through the Holy Spirit sanctify, purify, strengthen, and console all those who believe in him, and give unto them life and various gifts and blessings, and protect and defend them against the devil and the power of sin.

Also, that finally this same Christ will return visibly, to judge the living and the dead, &c., according to the Apostles' Creed.

Article IV.—*Of Justification.*

It is taught further, that we cannot obtain righteousness and the forgiveness of sin before God by our own merits, works, and atonement; but that we obtain the remission

of sins, and are justified before God, by grace, for Christ's sake, through faith, if we believe that Christ suffered for us, and that for His sake our sins are remitted unto us, and righteousness and eternal life are bestowed on us. For, God regards this faith and imputes it as righteousness in his sight, as Paul says, Rom. chap. 3 and 4.

Article V.—*Of the Ministry.*

For the purpose of obtaining this faith, God has instituted the ministry, and given the Gospel and the Sacraments, through which, as means, he imparts the Holy Spirit, who in his own time and place, works faith in those that hear the Gospel, which teaches that through the merits of Christ, and not through our own merits, we have a merciful God, if we believe these things.

By this are condemned the Anabaptists and others, who teach that we receive the Holy Spirit in consequence of our own preparation, our thoughts and works, without the external word of the Gospel.

Article VI.—*Of New Obedience.*

It is also taught, that such faith must bring forth good fruits and good works, and that we must do all manner of good works, because of God's requirement and command; yet we must not put any confidence in these works, as meriting favor in the sight of God: for we receive forgiveness of sins and justification through faith in Christ, as Christ Himself says, Luke xvii. 10: "When ye shall have done all those things, say, we are un-

profitable servants." Thus also the Fathers teach. For Ambrose says: "Thus it has been ordained of God, that whosoever believes in Christ shall be saved; not through works, but without merit through faith alone, he has forgiveness of sins."

Article VII.—*Of the Church.*

It is taught, likewise, that one holy Christian Church shall ever continue to exist, which is the congregation of all believers, among whom the Gospel is preached in its purity, and the holy sacraments are administered according to the Gospel. For this is sufficient for the true unity of the Christian Church, that the Gospel is preached therein according to its pure intent and meaning, and that the sacraments are administered in conformity with the Word of God. And for the true unity of the Christian Church it is not necessary that uniform ceremonies, instituted by men, should be everywhere observed. As Paul says, Ephes. iv. 4, 5: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

Article VIII.—*What the Church is.*

Further: although the Christian Church is properly nothing else than the congregation of all believers and saints, yet, as in this life there are many hypocrites and false Christians—open sinners remaining even among the pious—the sacraments, nevertheless, are effectual, even if the preachers by whom they are administered be not pious,

as Christ himself says, Matt. xxiii. 2: "The Scribes and Pharisees sit in Moses' seat," &c.

On this account the Donatists are condemned, and all such as teach contrary to this Article.

Article IX.—*Of Baptism.*

Respecting Baptism, it is taught that it is necessary; that grace is offered through it; and that children ought to be baptized, who through such baptism are presented to God and become acceptable to him.

Therefore the Anabaptists are condemned, who teach that Infant Baptism is improper.

Article X.—*Of the Lord's Supper.*

Concerning the Holy Supper of the Lord, it is taught that the true body and blood of Christ are truly present, under the form of bread and wine, in the Lord's Supper, and are there administered and received. The opposite doctrine is therefore rejected.

Article XI.—*Of Confession.*

In reference to Confession, it is taught that private absolution ought to be retained in the church, and should not be discontinued; in confession, however, it is unnecessary to enumerate all transgressions and sins, which indeed is not possible. Psalm xix. 12: "Who can understand his errors?"

Article XII.—*Of Repentance.*

Concerning Repentance, it is taught that those who have sinned after baptism may at

all times obtain forgiveness of their sins if they repent; and that the church should not refuse to grant absolution unto them. Genuine and true repentance properly consists in contrition and sorrow, or terror on account of sin; besides, it consists in faith in the Gospel or absolution—namely, that sins are forgiven and grace is obtained through Christ—a faith which consoles and imparts peace to the heart.

Afterwards amendment of conduct also should follow, and abstinence from sin; for these should be the fruits of repentance, as John says, Matt. iii. 8; "Bring forth fruits meet for repentance."

Here are condemned such as teach that those who have once been justified can never fall.

On the other hand, the Novatians also are here condemned, who refused absolution to those who had sinned after baptism.

Those in like manner are condemned who teach that forgiveness of sin is obtained, not through faith, but through our own merits.

Article XIII.—*Of the Use of the Sacraments.*

Concerning the use of the Sacraments, it is taught that the sacraments have been instituted, not only as tokens by which Christians may be known externally, but as signs and evidences of the Divine will towards us, for the purpose of exciting and strengthening our faith; hence they also require faith, and they are properly used then only when received in faith, and when faith is strengthened by them.

Article XIV.—*Of Church Government.*

Concerning Church Government, it is taught that no one should teach or preach publicly in the church, or administer the sacraments, without a regular call.

Article XV.—*Of Church Rites and Ordinances.*

Concerning Ecclesiastical Rites instituted by men, it is taught that those should be observed which can be so observed without sin, and which promote peace and good order in the church, as certain holidays, festivals, and the like. Respecting these, however, our instruction is designed to release the consciences of men from the idea that such observances are essential to salvation. It is taught on this point that all ordinances and traditions of men, for the purpose of reconciling God and meriting grace, are contrary to the Gospel and the doctrine of faith in Christ; wherefore, monastic vows, and traditions concerning the difference of meats, days, &c., intended for the purpose of meriting grace and making satisfaction for sins, are impotent and contrary to the Gospel.

Article XVI.—*Of Civil Polity and Government.*

Concerning Civil Polity and Government, it is taught that all authority in the world, established governments and laws, are good and divine; that Christians may hold either legislative, judicial, or executive offices, without sin; and may decide cases, pro-

nounce judgments, and punish transgressors, agreeably to imperial or other established laws; may wage just wars, and serve in them; make lawful contracts; take oaths, when required; may hold property, marry, and be married, &c.

The Anabaptists are here condemned, who teach that none of these things now mentioned are consistent with Christianity.

Those likewise are condemned who teach that Christian perfection consists in literally deserting house and home, wife and children, and relinquishing them; when at the same time true perfection consists only in true fear of God, and in true faith in God. For the Gospel does not teach an external, temporary, but an internal, lasting habit and righteousness of heart; nor does it invalidate civil government, polity, and matrimony, but it requires the observance of all these, as true ordinances of God. And in such stations, each one, according to his vocation, should manifest Christian love and genuine good works. Christians are therefore under obligation to submit to government, and to obey its commands in all things that may be performed without sin; but if government should enjoin any thing which cannot be obeyed without sin, "we ought to obey God rather than men." Acts iv. 19, and v. 29.

Article XVII.—*Of Christ's Return to Judgment.*

It is also taught, that on the last day our Lord Jesus Christ will come to raise and to judge all the dead, to give unto the believing and elect eternal life and endless joys;

and that he will come to condemn impious men and devils to hell and everlasting punishment.

The Anabaptists are rejected, who teach that devils and condemned men shall not suffer everlasting pain and torment.

Here in like manner, certain Jewish doctrines are condemned, which are circulated even now, that prior to the resurrection of the dead the holy and pious alone will occupy a temporal kingdom, and that all the wicked will be exterminated.

Article XVIII.—*Of Freewill.*

Concerning Freewill, it is taught that to some extent man has freedom of will, to lead a life outwardly honest, and to choose between things which reason comprehends; but without the grace, assistance, and operation of the Holy Spirit, that he is unable to become pleasing to God, or to fear God in heart, or to believe in him, or to cast out of his heart inmate evil; and that these things are effected through the Holy Spirit, who is given through the Word of God; for Paul says, 1 Cor. ii. 14: "The natural man receiveth not the things of the Spirit of God."

And in order that it may be known that nothing new is taught in this Article, the expressive words of Augustine, concerning freewill, are introduced here, as transcribed from the *Hypognosticon*, lib. iii.: "We acknowledge, that in all men there is a freewill; for they all, indeed, have natural, connate understanding and reason; not that they are able to act in things pertaining to God, such as to love and fear God from the heart;

but only in external works of this life have they freedom to choose good or evil. By good I mean that which nature is able to perform, as to labor in the field, or not; to eat, to drink, to visit a friend, or not; to clothe or unclothe, to build, to take a wife, to carry on a trade, and to do any similar act that is useful and good; none of which, however, either occurs or takes place without God, but each takes place of Him and through Him. On the contrary, from his own choice, man may also engage in evil, as to bow before an idol, to commit murder, &c."

Article XIX.—*Of the Cause of Sin.*

As to the Cause of Sin, it is taught among us that, although Almighty God has created and preserves all nature, yet the perverted will works sin in all evil-doers and despisers of God, even as the will of the devil and of all wicked men, which, as soon as God withdraws his aid, turns itself from God unto evil, as Christ says, John viii. 44: "When he speaketh a lie, he speaketh of his own."

Article XX.—*Of Faith and Good Works.*

We are falsely accused of having prohibited Good Works; but our writings on the Ten Commandments and other subjects show that we have given good and useful instructions and admonitions in respect to various Christian relations, duties, and works; respecting which, prior to this time, little had been taught, but almost every sermon urged continually the necessity of puerile and needless works—as rosaries, worship of saints, mo-

nastic vows, pilgrimages, stated fasts, holidays, fraternities, &c. Works so needless even our opponents do not extol so highly now as formerly; besides, they have also learned to treat of faith now, concerning which in former times they preached nothing at all; they teach now, however, that we are not justified before God by works alone, but add faith in Christ, saying faith and works justify us before God—a doctrine which may afford more consolation than one teaching confidence in works alone.

Now the doctrine concerning faith, which is the principal article in the Christian Creed, not having been inculcated for so long a time, as all must confess, but the doctrine concerning works alone having been preached everywhere, the following instructions on this subject are offered by our divines:

First, that our works cannot reconcile us to God and merit grace, but these things are effected through faith alone, if we believe that our sins are forgiven us for Christ's sake, who alone is the Mediator reconciling the Father. He, therefore, that expects to effect this reconciliation by works, and to merit grace, contemns Christ and seeks a way of his own to God, contrary to the gospel.

This doctrine of faith is clearly and explicitly inculcated by Paul in many places, especially in Ephes. ii. 8, 9: "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast," &c.

And that a new signification is not introduced here, may be shown from Augustine, who has treated this subject carefully, and

who in like manner teaches, that we obtain grace and are justified before God, through faith in Christ, and not by works, as his whole book, "*De Spiritu et Litera*," clearly shows. Although this doctrine is despised very much by the thoughtless, yet it will be found that it is very consoling and salutary to timid and alarmed consciences; for our consciences cannot secure tranquillity and peace by works, but through faith alone, when they feel in themselves an assurance that for Christ's sake they have a merciful God; as Paul says, Rom. v. 1: "Being justified by faith, we have peace with God." Heretofore this consolation was not administered in sermons, but the wretched consciences of men were driven upon works of their own, and various works were taken in hand; for conscience drove some into monasteries, with the hope of acquiring grace there by a monastic life; others devised works of another kind, for the purpose of meriting grace and of making satisfaction for sins. Many of these have experienced that peace could not be secured by these things. It was for this reason necessary to preach and enforce with diligence this doctrine of faith in Christ, that it might be known that through faith alone, without merit, the grace of God is secured.

It is also inculcated that the faith here spoken of is not the faith which devils and the ungodly possess, who believe the historical fact that Christ has suffered and risen from the dead; but it is the *true* faith—the faith which believes that we obtain grace and the forgiveness of sins through Christ. And hence, whoever knows that he has a merciful

God through Christ, knows God, calls upon him, and is not without God, like the Gentiles. For the devil and the ungodly do not believe the article concerning the remission of sins; for this reason they are enemies to God, unable to call upon him, or to hope for anything good from him; and, as just now shown, the Scripture, speaking of faith, does not style faith such a knowledge as devils and wicked men possess; for it is taught concerning faith, in Hebrews ii. 1, that to have merely a knowledge of the facts of history is not faith, but to have confidence in God that we shall receive his promises. And Augustine also reminds us that we should understand the word *faith* in Scripture to mean a confidence in God that he is merciful to us, and not a mere knowledge of the fact—a knowledge which devils also possess.

It is taught, further, that good works should and must be performed, not with a view of placing confidence in them as meriting grace, but in accordance with his will and for the glory of God. Faith alone constantly secures grace and forgiveness of sins. And because the Holy Spirit is given through faith, the heart becomes qualified to perform good works. For before this, while it is without the Holy Spirit, it is too weak; besides, it is in the power of Satan who urges frail human nature to many sins: as we see among the philosophers, who, resolving to live honorably and unblamably, were unable to effect it, and fell into many great and open sins. So it happens with all men who attempt, without true faith, and without the Holy Spirit, to govern themselves by their own strength alone. Wherefore, the doctrine con-

cerning faith does not deserve censure as discouraging good works, but should much rather be applauded as teaching the performance of good works, and as offering assistance by which good works may be performed. For without faith, and out of Christ, the nature and ability of man are much too weak to do good works, to call upon God to have patience in sufferings, to love his neighbor, faithfully to execute commissions, to be obedient, to avoid evil lusts. Such exalted and righteous works cannot be performed without the assistance of Christ, as He himself says, John xv. 5: "Without me ye can do nothing."

ARTICLE XXI.—*Of the Worship of Saints.*

Concerning the Worship of Saints, it is taught by us that we should remember the Saints, in order to strengthen our faith when we see how grace was conferred on them, and how assistance was afforded them through faith; and also to derive examples from their good works for every vocation; even as your Imperial Majesty, in waging war against the Turks, may follow successfully and devoutly the example of David; for both hold royal offices, the shelter and protection of which subjects require. But from Scripture it cannot be shown that we should invoke the Saints or seek help from them. For there is but one Reconciler and Mediator appointed between God and man, Jesus Christ, 1 Tim. ii. 5, who is the only Saviour, High Priest, Propitiator, and Intercessor before God, Rom. iii. 25, and viii. 34. He alone has promised us to hear our prayers; and the highest worship according to the Scripture is to seek and

call on Jesus Christ from the heart, in every necessity and affliction; 1 John ii. 1: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

This is about the substance of the doctrine which is preached and taught in our churches for the due instruction, Christian edification, peace of conscience, and improvement of believers. For, as we did not feel willing to place in the greatest and most imminent danger before God our own souls and consciences by the abuse of the Divine Name and Word, or transmit to our children and descendants, and entail upon them, any other doctrine than that of the pure Divine Word and Christian truth; and as these doctrines are clearly taught in the Holy Scripture, and besides, are neither contrary nor in opposition to the universal Christian or to the Roman Church, so far as may be observed from the writings of the Fathers, we think that our adversaries cannot disagree with us in the foregoing Articles. Those, therefore, act altogether unkindly, hastily, and contrary to all Christian unity and love who resolve in themselves, without any authority of divine command or of Scripture, to exclude, reject, and avoid us all as heretics. For the controversy and contention principally refer to traditions and abuses. If then there is no real error or deficiency in the principal Articles, and if this our confession is scriptural and Christian, even were there error among us on account of traditions, the bishops should demean themselves more gently; but we hope to assign indisputable grounds and reasons why some traditions and abuses have been corrected among us.

V.—Enchiridion, or the Smaller Catechism of Dr. Martin Luther.

1. THE TEN COMMANDMENTS.

In the plain form in which they are to be taught by the head of a family.

The First Commandment.

I am the Lord thy God. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

What is meant by this commandment?

We should fear, love, and trust in God above all things.

The Second Commandment.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

What is meant by this commandment?

We should so fear and love God as not to curse, swear, conjure, lie, or deceive by His name; but call upon Him in every time of

need, and worship Him with prayer, praise, and thanksgiving.

The Third Commandment.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

What is meant by this commandment?

We should so fear and love God as not to despise His word and the preaching of the gospel, but deem it holy, and willingly hear and learn it.

The Fourth Commandment.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

What is meant by this commandment?

We should so fear and love God as not to despise nor provoke our parents and superiors, but honor, serve, obey, love, and esteem them.

The Fifth Commandment.

Thou shalt not kill.

What is meant by this commandment?

We should so fear and love God as not to do our neighbor any bodily harm or injury, but help and further him in all bodily need and danger.

The Sixth Commandment.

Thou shalt not commit adultery.

What is meant by this commandment?

We should so fear and love God as to live chastely and modestly in words and deeds, and each to love and honor his wife or her husband.

The Seventh Commandment.

Thou shalt not steal.

What is meant by this commandment?

We should so fear and love God as not to take our neighbor's money or property, nor to bring the same into our possession by unfair dealing or fraudulent means, but help him to improve and protect his possessions.

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbor.

What is meant by this commandment?

We should so fear and love God as not deceitfully to belie, betray, or slander our neighbor, nor raise an evil report against him, but excuse him, speak well of him, and put the most charitable construction on all his actions.

The Ninth Commandment.

Thou shalt not covet thy neighbor's house.

What is meant by this commandment?

We should so fear and love God as not to desire by craftiness to gain possession of our neighbor's inheritance or home, or to obtain it under the pretext of a legal right; but be ready to assist and serve him in the preservation of his own.

The Tenth Commandment.

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

What is meant by this commandment?

We should so fear and love God as not to alienate our neighbor's wife from him, entice away his servants, nor to let loose his cattle, but use our endeavors that they may remain and discharge their duty to him.

What does God declare concerning all these commandments?

He says thus: I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

What is meant by this declaration?

God threatens to punish all who transgress these commandments. We should therefore fear his anger, and not act contrary to these commandments. But He promises grace and

every blessing to all who keep them. We should therefore also love and trust in Him, and willingly act according to His commandments.

2. THE CREED,

In the simplest form in which it is to be taught by the head of a family.

The First Article.

Of the Creation.

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this?

I believe that God created me, together with all creatures; that He has given and still preserves to me my body and soul, eyes and ears, and all the other members, reason and all the senses; moreover, he has given me clothing and shoes, meat and drink, house and home, wife and child, lands, cattle, and all my possessions; that He amply and daily provides me with all the necessaries of this life, for the support of the body; that He protects me from all danger, and preserves and guards me against all evil. All this He does out of pure paternal and divine goodness and mercy, without any merit or worthiness of my own. For all this I am in duty bound to thank and praise, to serve and obey Him. This is most certainly true.

The Second Article.

Of the Redemption.

And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost,

born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

What is meant by this?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me a lost and condemned being, purchased and delivered me from all sin, from death and from the power of the devil, not with gold or silver, but with His holy precious blood, and with His innocent sufferings and death, so that I might be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

The Third Article.

Of Sanctification.

I believe in the Holy Ghost; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

What is meant by this?

I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him, but the Holy Ghost has called me through the gospel, enlightened me by His gifts, sanctified and preserved me

in the true faith, even as He calls, gathers, enlightens and sanctifies the whole Christian Church on earth, and preserves it in Jesus Christ in the only true faith. In which Christian Church He daily forgives abundantly all my sins and the sins of all believers, and at the last day will raise up me and all the dead, and will give to me, with all believers in Christ Jesus, everlasting life. This is most certainly true.

3. THE LORD'S PRAYER,

In the simplest form in which it is to be taught by the head of a family.

The Invocation.

Our Father, who art in heaven.

What is meant by this?

God thereby intends to induce us to believe that He is truly our Father, and that we are truly His children, so that we may call upon Him with all cheerfulness and confidence, even as beloved children their affectionate parent.

The First Petition.

Hallowed be Thy name.

What is meant by this petition?

The name of God is indeed holy in itself, but we pray in this petition that it may be sanctified also by us.

How is this effected?

Where the Word of God is purely and correctly taught, and we also, as the children of

God, live holy in accordance with it. To this help us, dear Father in heaven. But whoever teaches and lives contrary to the teachings of the Word of God profanes the name of God among us. From this preserve us, heavenly Father.

The Second Petition.

Thy kingdom come.

What is meant by this petition?

The kingdom of God comes indeed of itself without our prayer; but we pray in this petition that it may also come to us.

How is this effected?

When our heavenly Father gives us His Holy Spirit, so that through His grace we believe His holy Word, and live godly here in time, and there in eternity.

The Third Petition.

Thy will be done on earth as it is in heaven.

What is meant by this petition?

God's good and gracious will is done indeed without our prayer; but we pray in this petition that it may also be done by us.

How is this effected?

When God overthrows and prevents all evil counsel and purpose, which hinder us from sanctifying His name and prevent the coming of His kingdom, such as the will of the devil, of the world, and of our flesh; but strengthens and preserves us steadfast in His Word and faith even to our end. That is His good and gracious will.

The Fourth Petition.

Give us this day our daily bread.

What is meant by this petition?

God gives indeed daily bread without our prayer, even to all the wicked; but we pray in this petition that He would make us sensible of His goodness, and to receive our daily bread with thanksgiving.

What is meant by daily bread?

Every thing that pertains to the support and comfort of the body, such as eating, drinking, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, education, honor, good friends, faithful neighbors, and the like.

The Fifth Petition.

And forgive us our trespasses, as we forgive those who trespass against us.

What is meant by this petition?

We pray in this petition that our Father in heaven would not regard our sins, nor deny our requests on their account; for we are not worthy of anything for which we pray, nor have we merited the same; but that He would graciously bestow all things upon us; for we sin daily in many ways, and deserve nothing but punishment. We promise also on our part heartily to forgive and willingly to do good to those who sin against us.

The Sixth Petition.

And lead us not into temptation.

What is meant by this petition?

God indeed tempts no one, but we pray in this petition that God would so guard and preserve us, that the devil, the world and our flesh may not deceive nor seduce us into unbelief, despair, and other great crimes and vices, and that, though we should be assailed therewith, we may nevertheless finally prevail and gain the victory.

The Seventh Petition.

But deliver us from evil.

What is meant by this petition?

We pray in this petition, as in a summary, that our heavenly Father would deliver us from all manner of evil, both of body and soul, property and character; and, at last, when the hour of death shall come, grant us a happy end, and graciously take us from this vale of sorrows to Himself in heaven.

The Conclusion.

For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

What is meant by the word "Amen?"

That I may be assured that such petitions are acceptable to, and heard by, my Father in heaven; for He himself has commanded us to pray after this manner, and has promised that He will hear us. Amen, amen, signifies yea, yea, it shall be so.

4. THE SACRAMENT OF HOLY BAPTISM,

In the simplest form in which it is to be taught by the head of a family.

First.

What is baptism?

Baptism is not only mere water, but it is the water comprehended in God's command, and connected with God's word.

Which is that word of God?

Where our Lord Jesus Christ speaks in the last chapter of Matthew: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Secondly.

What gifts or benefits does baptism confer?

It effects forgiveness of sins, delivers from death and the devil, and confers everlasting salvation upon all who believe it, as the word and promise of God declare.

Which are such word and promise of God?

Where our Lord Jesus Christ speaks in the last chapter of Mark: "He that believeth and is baptized shall be saved; but He that believeth not shall be damned."

Thirdly.

How can water effect such great things?

It is not the water indeed that has this effect, but the Word of God which is connected with the water, and faith which trusts the Word of God united with the water.

For the water, without the Word of God, is mere water and no baptism; but with the Word of God it is a baptism; that is, a gracious water of life, and a "washing of regeneration" in the Holy Ghost; as St. Paul says, Titus, third chapter: "According to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that, being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying."

Fourthly.

What does such water baptism signify?

It signifies that the old Adam in us is to be drowned by daily sorrow and repentance, and die with all sins and evil lusts; and that again a new man should daily come forth and arise, that in righteousness and purity shall live for ever in the presence of God.

Where is this written?

St. Paul, in the sixth chapter to the Romans, says: "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

5. THE SACRAMENT OF THE ALTAR, OR THE LORD'S SUPPER,

In the simplest form in which it is to be taught by the head of a family.

What is the sacrament of the altar?

It is the true body and blood of our Lord

Jesus Christ, under the bread and wine instituted by Christ himself, for us Christians to eat and to drink.

Where is this written?

The holy Evangelists, Matthew, Mark, Luke, and St. Paul, write thus: "Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, he brake it, and gave it to His disciples, and said; Take, eat, this is my body which is given for you: Do this in remembrance of me."

"Likewise, after the supper, He took the cup, gave thanks, and gave it to them, saying: Drink ye all of this; this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins: Do this as often as ye drink it in remembrance of me."

What benefits are derived from such eating and drinking?

They are indicated in these words: "Given and shed for you for the remission of sins," namely, that through these words, the remission of sins, life, and salvation are given to us in the sacrament. For where there is remission of sins there is also life and salvation.

How can bodily eating and drinking effect such great things?

Eating and drinking do certainly not effect these things, but the words which stand here, "Given and shed for you for the remission of sins," which words, together with the bodily eating and drinking, are the principal thing in the sacrament; and whosoever be-

lieves these words has that which they declare and indicate, namely: the remission of sins.

Who then receives this sacrament worthily?

Fasting and bodily preparation are indeed a good external discipline, but he is truly worthy and well prepared who has faith in these words: "Given and shed for you for the remission of sins." But he who does not believe or doubts these words is unworthy and unprepared, because the words "FOR YOU" require truly believing hearts.

APPENDIX No. 1.

As the head of a family should teach his household to seek God's blessing, both morning and evening.

Morning Prayer.

As soon as you arise in the morning seek the blessing of God, saying:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, kneeling or standing, repeat the Creed and the Lord's Prayer; and if you desire you may also repeat the following prayer:

I thank Thee, my heavenly Father, through Jesus Christ, thy well-beloved Son, that Thou hast guarded me through the night against all harm and danger, and I beseech Thee that Thou wouldst this day also keep me from sins and all evil, so that my whole conduct and life may be well pleasing to Thee.

For into Thy hands I commend myself, my body and soul, and all things. May Thy holy angel be with me, that the Adversary may have no power over me. Amen.

And then proceed joyfully to your daily labor, singing a hymn, or repeating the ten commandments, or whatsoever your devotion may suggest.

Evening Prayer.

In the evening, on retiring to rest, seek the blessing of God, saying:

In the name of God the Father, Son, and Holy Ghost. Amen.

Then, kneeling or standing, repeat the Creed and the Lord's Prayer; and if you desire you may repeat this prayer also:

I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously guarded me all this day, and I beseech Thee pardon all my sins which I have committed against Thee, and graciously protect me this night. For into Thy hands I commend myself, my body and soul, and all things. May Thy holy angel be with me, that the Adversary may have no power over me. Amen.

And then quickly and peaceably retire to rest.

Table Blessings.

As the head of a family should teach his household to ask a blessing and return thanks before and after meat.

The household should devoutly approach the table, and with folded hands, say:

The eyes of all wait upon Thee, O Lord! and Thou givest them their meat in due

season. Thou openest Thine hand, and satisfiest the desire of every living thing.

Then add the Lord's Prayer and the following petition:

Lord God, our heavenly Father! bless us and these Thy gifts, which we receive from Thy tender goodness, through Jesus Christ, our Lord. Amen.

In the same manner, after meat, they should also devoutly and with folded hands, say:

Oh give thanks unto the Lord; for He is good, for His mercy endureth for ever, Who giveth food to all flesh. He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse: He taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy. Amen.

After which the Lord's Prayer and the following prayer may be repeated:

Unto Thee, O God our Father, who livest and reignest for ever, we give thanks through Jesus Christ, our Lord, for all Thy mercies. Amen.

APPENDIX No. 2.

A TABLE OF DUTIES.

Being a selection of several Scripture passages for all ranks and conditions of men, whereby each is admonished of the duties which belong to his office or station.

Of Bishops, Pastors and Preachers.

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice. Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers. 1 Tim. iii. 2–6; Titus i. 9.

What Hearers owe to their Bishops.

Even so hath the Lord ordained, that they which preach the gospel should live of the gospel, 1 Cor. ix. 14. Let him that is taught in the word, communicate unto him that teacheth in all good things, Gal. vi. 6. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward, 1 Tim. v. 17, 18. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you, Heb. xiii. 17.

Of Civil Governments.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. For he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil, Rom. xiii. 1–4.

What Citizens owe to Magistrates.

Render therefore unto Cæsar the things that are Cæsar's, Matt. xxii. 21. Let every soul be subject unto the higher powers. Wherefore ye must needs be subject not only for wrath, but also for conscience' sake. For, for this cause pay you tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor, Rom. xiii. 1–7. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, 1 Tim. ii. 1–3. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, Titus iii. 1. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well, 1 Peter ii. 13, 14.

Of Husbands.

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered, 1 Peter iii. 7. Husbands love your wives, and be not bitter against them, Col. iii. 19.

Of Wives.

Likewise, ye wives, submit yourselves unto your own husbands as unto the Lord, Eph. v. 22. Even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement, 1 Peter iii. 6.

Of Parents.

And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Eph. vi. 4.

Of Children.

Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth. Eph. vi. 1–3.

Of Man-servants, Maid-servants, Day-laborers, and other Workmen.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ doing

the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. vi. 5–8.

Of Masters and Mistresses.

And ye masters do the same thing unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him. Eph. vi. 9.

Of Youth in General.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, 1 Peter v. 5, 6.

Of Widows.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth, 1 Tim. v. 5, 6.

Of Christians in General.

Thou shalt love thy neighbor as thyself. In this saying is comprehended the whole law, Rom. xiii. 9. Let supplications, prayers, intercessions, and giving of thanks be made for all men, 1 Tim. ii. 1.